Developing Inclusive Pedagogy: A Case Study of One Initial Teacher Education Programme in Aotearoa New Zealand

A Thesis Presented in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy in the

University of Canterbury

Tracy Jillian Dayman

University of Canterbury

2020

He mihi tēnei ki ngā maunga teitei o tēnā iwi, o tēnā iwi.

This is dedicated to my family, colleagues and friends who have supported this endeavour.

Acknowledgements

E rere kau ana ngā mihi ngākau ki ... My heartfelt thanks flow to

Nicola and Missy, who saw formations that I could not distinguish, ideas in the jumble of thoughts and light in a tunnel of darkness. You have been my white rabbits guiding me away from holes and when I fell, as I so often did, you offered me poutama – a stairway back. Thank you for retaining your faith when I lost my own.

Ahakoa he iti he pounamu. There are no words that capture my gratitude to my family. Nigel, who matched me in kind with nagging, my compass when I meandered down the many interesting pathways. Skye, Isaiah, Jarrod and Monika, Bella, Carter and Avian, whose love has guided me and who remain patiently waiting. Maman Vonnie, who relentlessly asked, 'are you finished yet?'. Oui maman, je suis terminé, Cindy and Craig, Quinn and Stephanie, Coey and Niko – yes, I think I am there now.

Nāu te rourou, nāku te rourou, to my friends, colleagues and employer, who must remain nameless here but to whom I owe so much gratitude, kei te mihi, kei te mihi, kei te mihi. With your support, I have completed this part of what will be a longer journey. My particular thanks to Kate, a manu tīoriori, whose wisdom, curiousity and joy motivated me when I was low on energy. Helen, my inspiration and Liz, I have enjoyed our grounding chats.

Finally, he aroha whakatō, he aroha puta mai, to Alison. Thank you for your kindness and patience during the proofreading phase. Your fresh eyes and knowledge have been greatly appreciated.

Abstract

For over a decade, the goal of a "world class inclusive education system" promised in Aotearoa New Zealand has remained aspirational rather than a reality (Massey University & Ministry of Education, 1999, p. 5). Influenced by the discourses of difference perpetuated within society and the beliefs teachers enact in practice, inclusive education continues to reproduce inequitable educational experiences and outcomes for diverse learners. This qualitative study focuses on the role initial teacher education (ITE) plays in supporting student teachers to become inclusive practitioners. I examine the context of one ITE provider to investigate what influences the understandings teacher educators and student teachers hold of inclusion and inclusive practices. I argue that the traditional settler-colonial foundations and neoliberal ideology, upon which the current Aotearoa New Zealand education system is built, propagates privilege, exclusion and the categorisation of human beings (Elliot, 2019; Mignolo, 2009).

This study is underpinned by a social constructionist ontology. I use a bricolage approach, which includes Critical Social Theories, Disability Studies in Education and te ao Māori perspectives, to understand the influence of socio-political, historical and cultural contexts on constructions of inclusion. Using a case study design, I offer insights about constructions of inclusion, inclusive education and teacher identity in key educational policies and texts, an ITE provider, and interviews with student teachers and teacher educators.

This thesis highlights the potential emancipatory contribution the study may offer to education and the benefits of an ethical process that weaves cultural relational principles together. The āta[1] philosophy highlights the responsibility I had as a researcher to maintain the mana[2] of the research participants and the focus ITE provider in the way I engaged with people personally and the stories they shared. Biculturalism is identified as a strong influence on the constructions of inclusion within the focus ITE programmes

[1] Āta – gently, carefully, deliberately

[2] Mana – prestige, spiritual power

and in the early childhood sector student teachers work within. I argue that, while in the Aotearoa New Zealand context, biculturalism is not in itself a solution to inclusion, it does however offer a platform and set of strategies for thinking about different ways to organise educational settings.

The audience this research aims to engage are ITE providers, teacher educators, early childhood teachers, the Teaching Council, and the Ministry of Education. This research contributes to the emancipatory aims that other critical and disability studies have argued for. I claim that to liberate education from the shackles of settler colonial, neoliberal and deficit ideology, the landscape of education and the architecture of ITE must be transformed.

Mā wai rā, e taurima tēnei kaupapa? Who will tend to this issue?

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Introduction

1.1 Introduction

Whaia te kotahitanga o te wairua. Mā te rangimarie me te aroha e paihere[3]

I begin this chapter by describing what sparked my interest in the field of inclusive education, and then I introduce the study and the epistemological view I have taken. I explain the rationale of the study and provide contextual information about the history and educational landscape of Aotearoa New Zealand. I unpack inclusion and inclusive pedagogy and then describe the frames of analysis that have been influenced by Disability Studies in Education, Critical Theory, DisCrit and Indigenous perspectives. Finally, I state my position as a researcher and my approach to language. The chapter concludes with an outline of the thesis.

Sometimes we are moved by the willingness of others to share their experiences of the world. I begin this thesis by acknowledging a story written by a parent, who willingly shared the experience of her family and that of another family of the Aotearoa New Zealand education system. The story highlighted disabling practices that have excluded children from, or limited children within, educational settings in Aotearoa New Zealand. The child of one family was turned away from an early childhood education (ECE) setting when the educational support worker (ESW)[4] was not present. The family was asked to continue payment to retain their child's enrolment at the setting or find an alternative adult when the ESW was not present.

The child of the other family experienced limited participation in daily educational routines, particularly when participation required teachers to think and act outside their daily 'norms'. This experience reflects the limitations of deficit thinking by focusing on

[3] Pursue unity of spirit, which is bound together by peace and aroha

[4] Educational support worker – teacher aide

potential issues and problems rather than the potential contributions that the child and her family could make. In sharing these experiences, I was moved to critically reflect on the education system of Aotearoa New Zealand. The families' experiences motivated me to question, read, examine and respond to my own experiences and beliefs of education, and who is considered 'in' and who is considered 'out'.

After 18 years of teaching in one primary school, I moved into a new role as an itinerant teacher. In this role, I worked with teachers, principals and other school staff to support the inclusion of children of Māori descent. To work in this role, I was required to complete a qualification that focused on inclusive education. My lecturer, who was a mentor to five of my class members, was passionate about inclusion as a process of valuing learners within the mainstream spaces shared by all other school community members. Her views influenced my understanding of inclusive education.

I worked alongside teachers, who varied in age and personal circumstances in terms of marital status, gender and ethnicity. They worked in primary and secondary schools within the same city. The schools reflected different socio-economic groups, with some teachers working in affluent schools and others working in schools with social agencies on site due to economic and material poverty. The teachers varied less in their view that all educational or intellectual issues were inherent within a child. Often the child's family expected that my main role as an itinerant teacher was to withdraw the child from the classroom and work individually with them and the family to correct the child's flaws. Through my study, I pursued a deeper understanding of the education system, the teaching profession and inclusion in order to contribute to the emancipatory aims as other researchers, academics and teachers have searched for before me.

My whakapapa[5] to Tūhoe[6] has influenced my own experiences of an education system set in a settler-colonial landscape, which continues to oppress Indigenous knowledge and people. The meaning of inclusive education I have applied in this study

[5] Whakapapa – genealogy

[6] Tūhoe – an extended Māori kinship group located in the Urewera in the Bay of Plenty

acknowledges diverse groups that are excluded, marginalised or oppressed, and positioned as 'Other' within education. Powell and Menedian (2016) define 'Othering' as a set of dynamics, processes, and structures that engender marginality and persistent inequality across any of the full range of human differences based on group identities" (p. 17). I was interested in investigating how the education system and the teaching profession in Aotearoa New Zealand contributed to constructing 'Other' and how the teaching profession may be liberated from discourses that privilege dominant, ableist, settler-colonial knowledge.

Ballard (2013) explains that:

> If we hold to the idea that disability is an abnormality or illness then we will practice the separate and curative strategies of special education. If we think in another way and work with the idea that disability reflects cultural oppression and social exclusion, then our practice will involve work for justice and the removal of barriers to participation in education and communities. (p. 763)

In this study, I set out to investigate the role that ITE in Aotearoa New Zealand played in the on-going debate about inclusive education, particularly for diverse learners and learners with disability, who are marginalised within, or excluded from, educational settings (Little & Evans, 2012). According to Florian (2012), there is little research about how teacher education should be delivered and how teachers are prepared to meet the demands of inclusive education. I wanted to better understand what teachers need to know and in doing so, contribute to thinking in the field that promotes justice and eliminates barriers (Crouch, Keys & McMahon, 2014; Florian, 2012).

As a teacher educator, I decided to conduct my study at the ITE provider I worked for. The ITE provider is a field-based institution that provides a Bachelor of Teaching in ECE. The field-based approach to early childhood ITE originated from the free kindergarten movement with the aim of addressing a shortage of qualified teachers. In Aotearoa New Zealand, a field-based approach requires student teachers to attend ECE settings for a specified number of hours each week, and to hone the craft of teaching while

becoming qualified. I was aware that the relationships that student teachers formed within their ECE settings would influence the views they held.

I investigated the perspectives that student teachers and teacher educators held about inclusion and inclusive pedagogy in order to identify what discourses were used and experienced within ITE. I was interested in understanding how disability, diversity and difference were framed in order to find opportunities and thinking that disrupted the medical model and/or flawed tragedy perspective of personhood. I was also interested in the relationships that student teachers and teacher educators experienced within the focus ITE programme and how these relationships influenced their constructions of inclusion. This required a deeper investigation of the ideology and mechanisms that governed ITE and influenced interpretations and acceptance of difference.

My study was underpinned by a social constructionist epistemology, which allowed me to explore and challenge taken-for-granted or traditional views of knowledge (Gergen, 2015; Schwandt, 2003). This made me aware of how my own beliefs would influence how I analysed data. Social constructionism encouraged me to be suspicious of my own assumptions about the world, the way my language positions people and objects, and my own views about inclusion. I examined inclusion, disability and learners of diverse backgrounds from different theoretical perspectives, and from the perspectives of student teachers and teacher educators. I also examined the influence of ITE on these perspectives as understandings, practices and language are constructed within interactions with other groups of people (Schwandt, 2003).

1.2 Rationale for the Study

He kokonga whare, e kitea, he kokonga ngākau e kore e kitea[7]

Inclusive education is promoted within Aotearoa New Zealand on the basis of fairness, social justice, learners' rights and cultural diversity (Gordon-Burns, Gunn, Purdue & Surtee, 2012; Gunn et al., 2004; Macartney, 2008). Therefore, ITE programmes

[7] The corners of a house may be seen but not the corners of the heart

must ensure that newly qualified teachers are effectively prepared to teach within inclusive educational settings (Forlin, 2012a). However, student teachers and teacher educators generally have little prior experience or knowledge with learners who have diverse learning needs (Little & Evans, 2012; Richards & Clough, 2004). As a teacher educator, I was interested in understanding how teacher educators and student teachers in the focus ITE programme supported fairness and promoted the rights of learners for an increasingly diverse population in Aotearoa New Zealand.

Therefore, the aim of this project was to shed light on ways ITE can support inclusive experiences for learners in their educational setting. As ITE both reflects and produces the ideology of the dominant society or as Dewey (1916) suggests is "partial and distorted" (p. 83), I speculated that a deeper understanding of inclusion and inclusive pedagogy could improve my own and other teacher educators' inclusiveness in theory and practice.

1.3 Context of the Study: Aotearoa New Zealand

Titiro whakamuri, hoki whakamua[8]

The study was undertaken in Aotearoa New Zealand, a context that recognises the dual heritage of iwi[9] Māori and British settler colonials. The present education system is founded on traditional British settler-colonial knowledge that privileges Western beliefs and marginalises iwi and hapū[10] Māori ways of knowing, being and doing. This positions Māori people as failures rather than recognising that the system fails to value diverse ways of knowing, being and doing. The whakataukī[11] above suggests that, to move forward, one must look to the past to inform the present and the future. The next section

[8] Looking back, moving forward

[9] Iwi – extended kinship group, nation

[10] Hapū – kinship group.

[11] Whakataukī – a proverb

highlights the on-going impact of settler-colonialism for iwi Māori in Aotearoa New Zealand.

Iwi Māori arrived in Aotearoa New Zealand between AD 750–1400 (Davidson, 1983; King, 2003). This reflects a significant period of time when iwi Māori lived according to their own lores, knowledge and customs. After the arrival of Europeans from the 1700s onwards, change occurred at a rapid pace. Missionaries came to 'civilise' iwi Māori, which Māori have continued to resist since colonisation (Hokowhitu, 2004). In 1835, a *Declaration of Independence* was signed (Consedine & Consedine, 2012) which acknowledged the sovereignty of the iwi Māori of Aotearoa New Zealand (Consedine & Consedine, 2012).

The *Declaration of Independence* was short lived and a new treaty was proposed. In 1840, two versions of the treaty, one written in English and one written in te reo Māori,[12] were signed by the British Crown and iwi Māori (Hayward, 2004; Jenkin & Broadley, 2013; King, 2003; Network Waitangi, 2018).

1.3.1 Te Tiriti o Waitangi: The Treaty of Waitangi[13]

Te Tiriti o Waitangi is referred to as the founding document of Aotearoa New Zealand. Māori chiefs signed the te reo Māori text, while Hobson, as a representative of the Crown, signed the English version (Hayward, 2004; Ministry of Justice, n.d., New Zealand History, n.d.). Most Māori did not see or sign the English text, however 33 Māori from Waikato Heads were appended to the English text, and later another six Māori names were added (Consedine & Consedine, 2012). Although Māori were suspicious of the Crown's intentions, they believed the treaty would ensure life would continue as it had before colonisation, but with some added protection from the Queen of Britain (Consedine & Consedine, 2012; King, 2003; Walker, 2004). Conflicting interpretations

[12] Te reo Māori – Māori language

[13] The Treaty of Waitangi is the English version. Te Tiriti o Waitangi is the Māori version.

of the English and te reo Māori texts have contributed to the benefits gained by British and tauiwi[14] citizens and the marginalisation experienced by Māori.

Despite appearing peaceful on the surface, the partnership signaled in *Te Tiriti o Waitangi* began a violent and turbulent history between the coloniser and the colonised. For over a century, Māori experienced oppressive, intrusive and assimilationist legislation and policies denying tāngata whenua[15] their customary ways of knowing, being and doing (Consedine & Consedine, 2012; Marsden, 2003; Moon, 2002; Walker, 2004). The 1960s and 1970s were periods of protest and activism for Māori, and reflected what was happening for other Indigenous groups internationally (Consedine & Consedine, 2012). These protests perpetuated negative views and discourses of Māori within Aotearoa New Zealand (Mutu, 2013). In 1975, the *Waitangi Tribunal Act* and a petition to parliament resulted in an official day of recognition of te reo Māori (Durie, 2001; Jenkin & Broadley, 2013; Walker, 2004).

It was not until the 1970s and 1980s that *Te Tiriti o Waitangi* would become a focus within government and all-of-government ministries. However, references to *Te Tiriti o Waitangi* in Ministry of Education documents generally refer to the English text. Interpretations of the English text have sustained a settler-colonial view of superiority over their Treaty partner, iwi Māori. According to international law, a treaty is a binding agreement and when language differences arise 'contra proferentem' applies. This gives preference to the Indigenous language version (McKinney & Smith, 2005). In this study, I adopted the Māori text, *Te Tiriti o Waitangi*, as it is in keeping with the rights of iwi and hapū Māori under the *Declaration on the Rights of Indigenous Peoples* (United Nations, 2008).

The dual heritage and the position of *Te Tiriti o Waitangi* are now strongly reflected in the cultural landscape of Aotearoa New Zealand. The focus ITE provider in this study

[14] Tauiwi – non-Māori

[15] Tāngata whenua – local or Indigenous people

described itself as a bicultural[16] organisation that recognised the significance of *Te Tiriti o Waitangi*, te reo Māori and tikanga Māori.[17] This was reflected in its staffing profile, with at least one Māori teacher educator at each campus. Te ao Māori[18] was woven throughout the teaching content, tikanga practices (Williams, 2012) and the ITE provider's administrative and professional processes.

1.3.2 Initial Teacher Education

ITE in Aotearoa New Zealand has evolved since the arrival of settlers.

Churches and private enterprise were the first to provide formal education in Aotearoa New Zealand. In 1853–1854, provincial governments set up regional boards of education. During this period, many teachers were trained as pupil teachers (Openshaw & Ball, 2006; Pollock 2012). The *Education Act 1877* made schooling compulsory for children seven to 13 years old (Consedine & Consedine, 2012; Pollock, 2012; Swarbrick, 2012). Training schools for teachers opened in Dunedin (1876), Christchurch (1877), Wellington (1880) and Auckland (1881). The economic depression resulted in the training schools in Wellington and Auckland closing until the early 1900s when they were re-established (Pollock, 2012). This apprenticeship system of training continues in varying forms in the field-based components of ITE today (Openshaw & Ball, 2006).

Prior to 1989, colleges of education delivered ITE leading to a Diploma of Teaching qualification. Variations to the required completion time for the qualification reflected a student teacher's existing tertiary qualifications or concurrent study at university (Cameron & Baker, 2004). In 1990, the New Zealand Qualifications Authority (NZQA), a Crown agency, was authorised to approve non-university degree and diploma programmes. In 1996, the Ministry of Education provided incentives for potential new providers to offer teaching qualifications. In the following years, colleges of education

[16] Bicultural – refers to the Aotearoa New Zealand context and the relationship that recognises iwi and hapū Māori and the British Crown

[17] Tikanga Māori – Māori customs

[18] Te ao Māori – a Māori worldview

amalgamated with universities as other ITE providers joined the education terrain (Cameron & Baker, 2004).

The ITE provider in this study is a field-based private training establishment (PTE) established in the 1980s. It offered a Diploma in Teaching qualification in the 1990s and introduced a Bachelor of Teaching degree qualification in 2011. It has campuses across Aotearoa New Zealand with a focus on ECE. Student teachers are encouraged to take learnings from their course work and put them into practice in ECE settings, and to bring their insights from practice into their studies. The degree programme offered by the focus ITE provider is organised into four papers per year of study. In the first two years, these papers include: (a) theories about childhood and the curriculum; (b) the Māori worldview; (c) the context and change in society; and (d) the teacher as a professional. In the third year, papers about the Māori worldview and the teacher as a professional continue although each increases in complexity. Two research papers are introduced, which encourage students to question, examine and reflect on their theories of, and practices in ECE.

One of the complexities of field-based ITE is that what is taught and modelled in ITE may be at odds with practices in the ECE settings that student teachers regularly attend. Florian (2012) asserts that inclusive education occupies a "complex terrain" (p. 214) and should pay attention to the educational contexts that people are working within. Lambe and Bone (2006) also argue that, as educational settings reflect more diversity in demographics, preparation for diversity is vital. While the teaching contexts of student teachers were investigated in this study, the ECE settings in which student teachers worked was not. I recognised that student teachers were likely to encounter different experiences in the ITE and ECE settings, which might influence how they constructed inclusive education.

1.3.3 Early Childhood Education

In Aotearoa New Zealand, ECE is provided by a range of different organisations and is not compulsory. ECE teacher qualification requirements vary depending on the type of ECE provision (Ministry of Education, n.d.-b). In this thesis, the educational settings for

early childhood are referred to as ECE centres. The expectation of the focus ITE provider is that student teachers will be placed in ECE centres (home centre) with a fully registered teacher, who provides mentoring.

ECE centres must comply with the Early Childhood Regulations (New Zealand Government, 2008), which require all centres to implement a curriculum that is responsive to the children and whānau[19] who attend. Licensing criteria (Ministry of Education, 2008) require centres to use the ECE curriculum, Te Whāriki (Ministry of Education, 1996, 2017) when planning their teaching and learning programmes. Te Whāriki emphasises social constructivist, child-centred, integrated and holistic approaches to learning and teaching (Cameron & Baker, 2004).

The ITE provider in this study has been recognised for pursuing quality ECE by supporting centres and staff training in Aotearoa New Zealand (May, 2018; Smith & Swain, 1988).

1.3.4 Te Whāriki, the early childhood curriculum

A curriculum provides a framework that underpins teaching and learning experiences within an educational environment (Macartney, 2008; Macartney & Morton, 2011). It is constructed at a certain time for a particular purpose, and over time it will evolve and change. According to Grundy (1994), a curriculum is constructed in practice and may be constructed in different ways during the teaching and learning process.

Te Whāriki (1996, 2017) is the ECE curriculum in Aotearoa New Zealand. It moved away from traditional Western curriculum models to one in which children's uniqueness, ethnicity and rights are recognised, and where language and culture are explicitly foregrounded. This more holistic and bicultural aspirational framework, along with expectations of increased accountability, particularly in assessment, has been challenging for ECE teachers (May, 2002).

[19] Whānau – family group

The curriculum is underpinned by four principles and five strands, which are written in te reo Māori and English to reflect the bicultural nature of the document (Macartney & Morton, 2013; Ministry of Education, 2017). The principles include "whakamana – empowerment; kotahitanga – holistic development; whānau tangata – family and community and ngā hononga – relationships" (Ministry of Education, 2017, p. 10). As foundations of curriculum the principles guide decision making, pedagogy and practice (Ministry of Education, 2017).

The principles are interwoven with five strands, which are described as areas of learning and development. The strands include "mana atua – well-being; mana whenua – belonging; mana tangata – contribution; mana reo – communication and mana aotūroa" (Ministry of Education, 2017, p. 10). The strands include goals and learning outcomes that support children to foster skills to become confident learners (Ministry of Education).

In this study, I wished to investigate how *Te Whāriki* constructed and supported inclusive education.

1.3.5 Legislation and policy

The discourse of the State is part of the "political structure of society, and as a form of action" (Benade, 2011; Codd, 2005; Olssen, Codd & O'Neill, 2004, p. 71) and is reflected in legislation and policy (Slee, 2011). Benade (2011) stresses that policy should be viewed with a critical lens, as it serves specific interests, such as those of the dominant groups in society (Moss, 2017; Stuart, 2016; White, 2015). Throughout the 1990s, the education system in Aotearoa New Zealand was transformed by marketisation underpinned by neoliberalism (Codd, 2005; Morton, 2015). I reasoned that because ITE and ECE were nested within society they would model and reproduce the dominant societal ideology.

I was interested in investigating the extent to which inclusion and inclusive pedagogy were present in legislation and policy. Hence, a range of key ITE and ECE documents were important to this study: *Approval, Monitoring and Review Processes* (Education Council New Zealand, (ECNZ), 2010) that sets out the governance and regulatory

requirements of ITE and expectations for the graduating and registered teacher; *Good Character and Fit to be a Teacher Policy 2007* (ECNZ, 2007); the *Education Act 1989* (New Zealand Government, 1989)*; Te Whāriki* (Ministry of Education, 1996, 2017); *Practising Teacher Criteria: Ngā Paearu mō ngā Pouako Whai Tiwhikete Whakaako* (ECNZ, 2011); the *National Administration Guidelines* (NAGs) (Ministry of Education, n.d.-a); the *Four-Year Plan 2016–2020* (*Four-Year Plan*) (Ministry of Education, 2016); the *Statement of Intent 2017–2021* (Education New Zealand, 2017); the *Tertiary Education Strategy* (TES) (Ministry of Education & Ministry of Business, Innovation & Employment (MBIE), 2014); all teaching requirements related to the ECNZ (now referred to as the Teaching Council of Aotearoa New Zealand); and documents that govern curriculum requirements by the focus ITE provider.

I have also explored the concept of governmentality as a "normalised regime of truth underpinning the neoliberal agenda of educational policy and practice" (Grierson & Engels-Schwarzpaul, 2004, p. 1) and how this played out in the regulatory expectations of ITE in Aotearoa New Zealand.

1.4 Arotahinga[20]

1.4.1 Inclusion

While ITE for ECE was the central context of my study, I was primarily interested in investigating constructions of inclusive education. The history of inclusive education in Aotearoa New Zealand is similar to other Western and settler-colonial countries. Learners with disability have been excluded from regular educational settings and learners from diverse cultural backgrounds have had limited or oppressive educational experiences within educational settings (Ballard, 2013; McMenamin, 2017). Inclusion was developed as an official concept in the 1990s and the signing of the *UNESCO Salamanca Statement* (Centre for Studies on Inclusive Education, 1994; United Nations, 1994) brought about global reforms that were reflected in Aotearoa New Zealand (Dunne,

[20] Arotahinga – the main focus.

2009; Florian, 2009; Oswald, 2014). One of the major reforms in Aotearoa New Zealand was Special Education 2000 (SE2000), a key policy that "restructured the way in which resources and service provision" were distributed to "learners with special educational needs" (Massey University & Ministry of Education, 1999, p. 5).

1.4.2 Human Rights

Human rights are almost always contested and variable, particularly regarding marginalised groups that experience inequitable distribution of wealth, status and recognition in the law (Grossman, 2008). Even if human rights have been legislated, legislation cannot impose a teacher's acceptance of it (Little & Evans, 2012).

Two key laws promote and protect human rights in Aotearoa New Zealand: the *Human Rights Act 1993* (New Zealand Government, 1993) that aims to ensure that all people are treated fairly and equally; and the *New Zealand Bill of Rights Act 1990* (New Zealand Government, 1990) that specifies a range of civil and political rights, including the right to freedom of expression and religious beliefs, and freedom from discrimination. The government and agents of the Crown are required to observe these rights (Human Rights Commission, n.d.). Therefore, the ECNZ, NZQA, the Ministry of Education and the Tertiary Education Commission (TEC) that oversee education are required to implement both rights-based acts.

The way disability and inclusive education is talked about has changed since it has been promoted by the human rights and social justice agendas (Lambe & Bones, 2006; Little & Evans, 2012). The acknowledgment of students' rights in principle has placed an emphasis on the recognition of, and provision for, diversity within educational settings (Carrington & Robinson, 2004, De Matthews, 2014; Grossman, 2008; Robinson, 2017; United Nations, 1989, 2006, 2008). With increasing recognition of the rights of all people and the State's responsibility to ensure access to education, inclusive education reflects an ideological shift in educational policy. However, deficit discourses of personhood have remained steadfast (Goodley, 2017).

In this study I sought to understand how human rights and the various conventions and declarations that are recognised in Aotearoa New Zealand have been reflected in official documents.

1.4.3 Approaches to Inclusion

It is essential that a researcher gives their own meaning and perspective to an investigation underpinned by a social constructionist epistemology and focused on the theory and enactment of a concept that can be interpreted in multiple ways (Skidmore, 2004). I considered the three major paradigms advocated by Skidmore (2004) as being potentially influential within, and upon, ITE and ECE in Aotearoa New Zealand: the psycho-medical, sociological and organisational.

In the psycho-medical model, disability is viewed as an 'individual deficit', and contributes to the use of terms like 'special (educational) needs'. Research framed by this paradigm focuses on learning difficulties and leads to the diagnosis and categorisation of learners (Skidmore, 2004).

The sociological model challenges the traditional special education and benevolent humanitarianism responses to diversity and difference (Ainscow, 2007; De Matthews, 2014; Goodley, 2014; Skidmore, 2004). However, while the sociological model influenced my understanding of inclusion, it fails to recognise the important factors of race and gender.

The organisational paradigm allowed me to examine the educational setting as a barrier to inclusion (Skidmore, 2004). Influenced by this paradigm, my study examined the educational structures as well as the complex interactions that occur between people and place. In addition, Forlin (2012a) describes inclusion as an equitable method aimed at educating all learners and as a process of transforming educational settings to be able to support meeting the social and academic potential of all learners. In this study, I have viewed inclusion as 'education for all'.

Inclusion is a process that enables diverse learners to participate in socially just settings that promote equitable opportunities and support respect for difference

(Robinson, 2017). Ainscow (2005) claims that social processes of learning within different contexts must also be accounted for when developing inclusive practices. This requires stakeholders to establish a common agenda and develop a collective and collaborative way of implementing inclusive pedagogical practices (McIntyre, 2009). Slee (2003) warns that inclusive education is in danger of being "generalized and diffused, domesticated and tamed" (p. 210), and of losing its political and rights-based intent and force. Thus, I have approached this study with a critical stance.

1.5.4 Inclusive pedagogy

The aim of ITE is to prepare student teachers for the teaching profession. This requires teacher educators to model and teach theory and pedagogical skills (ECNZ, 2010). Therefore, I examined ITE documentation that governs the decisions made about theoretical and pedagogical practices within the focus ITE provider and gathered the insights of student teachers and teacher educators.

Florian and Black-Hawkins (2011) use the term inclusive pedagogy to specifically indicate a focus on the "act of teaching and its attendant discourse" (p. 814). An inclusive pedagogical approach focuses on effective relational skills and environmental factors as enablers of inclusion. Florian and Black-Hawkins (2011) contend that inclusion is achieved by the choice of strategy and how it is implemented. Hence, I sought student teachers' and teacher educators' understandings and explanations of inclusive pedagogy.

1.5 Frames of Analysis

1.5.1 Social Constructionism

The epistemological and ontological foundations of my study have guided the way my analysis was framed. Rather than viewing inclusive education as a singular taken-for-granted truth, I was interested in the way inclusive education was constructed in education and ITE. I was also concerned with the influence that different constructions might have on the realities of inclusion in educational settings.

1.5.2 Disability Studies in Education

The study was informed by Disability Studies in Education (DSE). In DSE, disability is primarily viewed through a social lens and is considered as a series of historical, cultural and social responses to human difference. DSE counteracts predominant deficit-based views of disability and offers new ways of theorising disability (Goodley, 2014, 2017; Valle & Connor, 2019). According to Goodley (2017), "disability studies are a critical response to two cultural perspectives" (p. 6). These perspectives include the moral perspective that perceives disability as a sin, and the medical perspective that pathologises disability. Both models consider disability as a flaw inherent in the individual that is treatable through interventions by either religious charities or medical experts (Liachowitz, 1998). The view of disability as a medical condition remains prominent in the Aotearoa New Zealand education system (Goodley, 2017).

DSE has a vision of education in which inclusive education values learners with disability and learners from diverse backgrounds (Connor et al., 2008; Goodley, 2017; Valle & Connor, 2019) and supports the emancipatory aims of this study. DSE is also an interdisciplinary field in which disability is studied as an identity marker in the same way that race, gender, class, ethnicity and sexuality are considered (Valle & Connor, 2019). Thus, in taking an interdisciplinary approach to this study, I considered other markers that reflected "forms of oppression involving the social imposition of restriction of activity" (Thomas, 1999, p. 3).

A culture of accountability and performativity has increased within ITE in Aotearoa New Zealand. Educational settings, including the focus ITE provider, are governed by a "culture of performativity" (Goodley, 2017, p. 175) that privileges surveillance and marketisation. ITE providers and ECE have been usurped by principles of business, becoming market driven and competing for students, children and finances (Goodley, 2013; 2017). DSE calls into question the ideologies that support and reinforce inequity in society (Annamma, Connor & Ferri, 2013). In education, neoliberalism has increased more stringent academic criteria, narrowed the curriculum, and increased educational testing and assessment (Apple, 2011a, 2011b; Ball, 2017; Goodley, 2017; Jankowski &

Provezis, 2014; Nelson & Dunn, 2017). I drew from critical theory and pedagogy to explore how injustice and inequity in education maintained or challenged inclusion.

1.5.3 Critical Theory

According to Freire (1996):

> The radical committed to human liberation does not become a prisoner of a 'circle of certainty' within which reality is imprisoned. On the contrary, the more radical the person is, the more fully he or she enters into reality so that, knowing it better, he or she can transform it. (p. 21)

I used a critical theoretical approach to investigate the current educational environment of ITE and teaching practices that reinforce injustices for people across multiple and diverse groups. One aim of this study was to transform the circle of certainty that had influenced deficit constructions of people with disability and people from diverse backgrounds as a taken-for-granted reality. Critical pedagogy provided a means to examine the way groups of people are privileged or marginalised within ITE (Hyland, 2010; Kincheloe, 2008; 2012) and the complex way that power influences the experiences of these groups (Kincheloe, 2008).

Critical pedagogy supported me as a researcher to be open to an interdisciplinary approach that was eclectic in the way I approached methodology and theory (Kincheloe, 2008; 2012). I believe that limiting the theoretical lenses I applied to my study would narrow the possibilities of what I considered to be data and how I interpreted it. Marginalisation, inequity, inclusion and exclusion are complex concepts, which can be enacted in multiple ways. A critical pedagogical approach enabled me to conceptualise tools for examining my own beliefs and practices as well as institutional structures (Hyland, 2010).

Critical pedagogy has profound implications for knowledge production and research in education (Kincheloe, 2008; 2012). It not only enables better learning environments but aims for a more just society (Kincheloe & Steinberg, 2008). I wished to engage in a power conscious process that liberates education from deficit narratives of people whose

ways of knowing, being and doing differ from colonial, Euro-Western people (Kincheloe, McLaren & Steinberg, 2011; Kincheloe & Steinberg, 2008).

1.5.4 Dis/ability Critical Race Studies

During the early stages of this study, I had neither the knowledge nor the language to express my views about the complex and overlapping characters of power, privilege and marginalisation. Dis/ability Critical Race Studies (DisCrit) provided a framework to reflect on simplistic neoliberal arguments and challenge ingrained deficit perspectives of people (Elliott, 2019). I used DisCrit to identify perspectives that portrayed people as born inherently flawed with fixed identities, and therefore lesser human beings, who do not and cannot individually reach their limited potential. The DisCrit lens has been enhanced by writers, such as Burch (2016) and Campbell (2009), who describe the overlapping nature of ableism, racism and settler colonialism.

Annamma et al. (2013) lists the seven tenets of DisCrit:

1. DisCrit focuses on ways that the forces of racism and ableism circulate interdependently, often in neutralized and invisible ways, to uphold notions of normalcy.
2. DisCrit values multidimensional identities and troubles singular notions of identity such as race or disability or class or gender or sexuality, and so on.
3. DisCrit emphasizes the social constructions of race and ability and yet recognizes the material and psychological impacts of being labelled as race or dis/abled, which sets one outside of the Western cultural norms.
4. DisCrit privileges voices of marginalized populations traditionally not acknowledged within research.
5. DisCrit considers the legal and historical aspects of dis/ability and race and how both have been used separately and together to deny the rights of some citizens.
6. DisCrit recognizes Whiteness and Ability as Property and that gains for people labelled with dis/abilities have largely been made as the result of interest convergence of White, middle-class citizens.

7. DisCrit requires activism and supports all forms of resistance. (p. 19)

1.5.5 Indigenous Perspectives

I have used Indigenous knowledge and frames of understanding to honour iwi Māori ways of knowing, being and doing (Macfarlane, Glynn, Grace, Penetito & Bateman, 2008). A te ao Māori view is characterised by a concern for human relationships, which are central to this study.

I have used Pohatu's (2004) āta philosophy and principles to guide the design of the study. In chapter six, I draw on cultural imperatives that are now incorporated into the *Alaskan Cultural Standards* for communities (Assembly of Alaska Native Educators, 1998; Barnhardt, 2009; Penetito, 1996) to analyse and unpack aspects of the focus ITE programme. These standards include local knowledge and culture; local heritage language; the community education; nurturing family; a sense of belonging and cultural identity; and contributing to all aspects of curriculum design (Assembly of Alaska Native Educators, 1998).

1.5.6 The Bricolage

I view my approach to theory and methodology as the work of a bricoleur. In following the approach of a bricoleur, and in my naivety as a researcher unfamiliar with the expectations of academia, I used the tools at hand to search for interconnections, nodes and delicate links between different disciplines (Kincheloe, 2005; Lincoln, 2001). I engaged in bricolage because I wanted to avoid creating monological knowledge and sought to respond to the intricacies of homogenising deficit and shared experiences of harm and oppression (Kincheloe, 2005). In my bricolage, I have used instruments from te ao Māori, the Indigenous Alaskan work and DisCrit. I have looked to studies that offer ways to liberate thinking, and recognise the complexity of the context and harm of traditional disciplines by which people with disability or diverse cultural backgrounds have been measured and catergorised.

1.6 My Position as a Researcher

I have positioned myself as an insider researcher, influenced by my personal and professional experiences. As an educator, I have both embraced and rejected the psycho-medical model, which considers the individual to be flawed and in need of fixing (Skidmore, 2004). During my early years of teaching, my naiveté and compliance with the dominant discourse etched in the education system meant that I accepted labelling and difference that required a specialised expert. This was a view that I held for almost two decades of teaching. When I began studying for my itinerant teaching role, I was encouraged to think about difference as part of our humanness rather than as an inherent flaw that positioned people negatively in society. As a researcher, however, it is important to recognise that the psycho-medical model continues to influence other educators and parents of children whose ways of knowing, being and doing differ from their cultural norms and people with disabilities.

As a person of dual heritage with whakapapa[21] to both Tūhoe and Tauiwi, I have myself experienced exclusionary practices and decisions in education and wider society. While the aim of this study was to recognise the transformative possibilities of an ITE programme, I recognise that my own transformation had been on going. Transformation required me to know differently and be open to knowing more, engage in constant critical reflection, and commit to change (Harrison & Lee, 2011; Liu, 2013, Nolan & Molla, 2018; Tuck & Yang, 2014; Young, 2011; Zembylas, 2018). In this study, I describe myself as researcher and teacher educator.

1.7 Language

In research underpinned by social constructionism, the role that language plays in creating meaning and knowledge is crucial. According to Smith (1999), Western research brings competing theories of knowledge, structures of power and specialised forms of language. In social constructionism, knowledge and understanding of the world is constructed as being between people rather than derived from the natural world (Burr,

[21] Whakapapa – genealogy

2003) or simply as a set of given facts (Flick, 2006). Knowledge cannot be understood as an outcome of an objective observation; rather, it is the result of the interactions of people in social processes (Burr, 2003).

My writing has been influenced by the texts that informed my understanding of inclusion, disability and diversity. Thus, my early writing reflected different trends in the literature; 'teacher educator' supported anonymity while 'student teacher' identified learners studying to be teachers. In the latter stages of the study, my thinking shifted after delving more deeply into the data, critical theory and critical pedagogy. I was aware that I needed to move away from reinforcing what now seemed to be unhelpful categories.

I have used the term 'learners with disability' to reflect the terminology used by other academic writers and people with disability, and 'learners from diverse cultural backgrounds' to recognise that cultural differences are not specific to ethnicity. My early use of 'diverse' reflected an attempt to distance myself from the notion of normal. Rather than freeing myself from the limitations of language bound to normalcy, I was reinforcing notions of normal by distinguishing specific groups as diverse. In my study, I wanted to challenge the homogenisation of groups of people and the exclusion of certain groups.

I have used the term 'early childhood centre' to reflect the status of ECE as an entity in its own right rather than as simply a preparatory setting for compulsory schooling. This term also encompassed the different settings within which student teachers worked. I have used gendered pronouns, although I recognise that gender is a construction of identity that has traditionally narrowed the way people are viewed (Czerniawski, 2011; Pelini, 2011).

Finally, while I do not claim fluency in te reo Māori, the use of this heritage language is key within Aotearoa New Zealand. Therefore, whakataukī are used to express important specific meanings and capture the essence of particular sections of this work. They maintain a thread between my whakapapa as Tūhoe and Tauiwi.

1.10 Structure of the Thesis

In chapter one, I have described the educational landscape of Aotearoa New Zealand, which continues to reflect its historic beginnings. As educational settings were constructed on settler-colonial beliefs in culturally diverse settings, education has been used to assimilate iwi Māori and learners who differ from societal norms both physically, emotionally and intellectually. This chapter has mapped the contours of this study. Set within ITE for ECE, I have described the wider and local parameters of this educational hood. The complexity of humanness and the constructions we hold of difference and/or diversity were raised to introduce the key focus of the study; inclusive education. Critical, social, disability and Indigenous frames were presented as the central frames that guided the research processes and analysis of data. Given the nature of social constructionism and the relationship of language with constructions and actions (Gergen, 2011), I have identified the key terms and their meaning.

Chapter Two identifies key themes in the literature. The themes reflect the complexity of inclusive education and relationships within social settings, such as ITE. The theoretical frames used to guide data analysis are outlined. These theories reflect the social constructionist epistemological and ontological foundations of my study, including texts from educational documents and narratives shared by study participants.

Chapter Three outlines the methodological approaches to the study. It begins with an explanation of the ethical concepts considered throughout the research process. The setting and participants of the study are described before the methodological design is outlined. The discussion of the research methods highlights the benefits and challenges of each.

Chapter Four is the first of three findings chapters. I use the metaphor of architecture to discuss the structures and mechanisms of ITE, particularly in terms of what they make possible and what they limit. I argue that the foundations of an education system framed within an ableist and settler-colonial perspective offer a window through which the teaching profession in Aotearoa New Zealand has been constructed.

Chapter Five draws on interior design principles to illustrate key findings (Painter, n.d). The chapter focuses on the meanings assigned to inclusive education and the influence these meanings have had on learners with disability and learners from diverse cultural backgrounds. It then discusses key principles of effective teaching and inclusive pedagogy.

Chapter Six sheds light on the history and reproduction of exclusionary educational practices within Aotearoa New Zealand. Bicultural education is considered as an alternative approach to a traditional education system that has generally reinforced monoculturalism and monolingualism (Macfarlane & Macfarlane, 2012; Te One, 2013). The chapter concludes with a discussion of critical reflection.

Chapter Seven summarises the key themes of the findings chapters. I then critically discuss the implications of the findings and the transformative potential this research has to offer, particularly in relation to the architectural and interior design current educational landscape and the teaching profession (Belle, 2020; Pearson, 2020). I reflect on my role as a researcher and the importance of ethical practices to guide methodological processes. This thesis is concluded with recommendations that consider a different way to construct ITE and the teaching profession.

Chapter Two

Literature Review and Theoretical Landscape

2.1 Introduction

> "Exclusion, disadvantage, and oppression walk among us … frequently unacknowledged inhabitants in our own comparatively affluent neighbourhoods" (Slee, 2013, p. 898).

I was concerned that more than a decade on from the promise of a world-class inclusive education system little has changed (McMenamin, 2009; Morton, 2015). My study sought to examine why exclusion, disadvantage and oppression remain inhabitants of the local educational landscape (Slee, 2013). In a review of literature, I searched for signs of hidden inhabitants and explanations for their ongoing survival. I identified common themes and issues, and organised these under three major themes: policy, constructions of inclusion and ITE.

Following the literature review, I discuss the theoretical framework and the theories I used as tools of analysis in my study. Underpinned by a social constructionist epistemology, I was interested in exploring discourses that maintained or challenged exclusion, disadvantage and oppression. Through discourse analysis, I considered socio-political and cultural dominance, and ideological messages that reproduced and sustained inequitable experiences of education and who belonged in teaching (Van Dijk, 2001). Finally, I explain the way narrative inquiry and discourse theory were used in my study to shed light on data and guide my methodology.

2.2 Literature Review

In chapter one, I discussed the historical context of inclusive education, which highlighted perceptions of people with disability as flawed and consequently excluded from general education settings. One of the common themes in my examination of literature was the complexity of inclusion, particularly in relation to its meaning and enactment in practice. Under the three major themes already mentioned, other key ideas

from the literature are raised and discussed. While separated in the way I have organised the discussion, all ideas are interconnected and overlapping.

2.2.1 Policy

Educational policies are part of the main transportation system that carry educational terminology into settlements along old historic educational causeways. These policies reinforce the purpose of education, setting out the expectations for learning and the teaching profession and, therefore, provide an efficient way to maintain dominant ideological messages of what and who are privileged, and/or who is in and who is out (Slee, 2006). Graham and Slee (2008) warn about the effect of competing discourses that lurk behind generalised educational terms that promise inclusion on the one hand, while maintain the status quo on the other. For Tuck and Yang (2014), the structures of policy protect settler-colonial truths. One such truth is neoliberal ideology that privileges economic gains above human interests.

Neoliberalism

Neoliberal policies have created a tension between the goals of inclusive education and the goals of the free market. These tensions have highlighted the challenges when education is led by politicians and economists, who are focused on fiscal implications (Connor, Ferri, & Annamma, 2016). This can undermine any commitment to equity and participation (Armstrong, Armstrong, & Spandagou, 2011; Forlin, 2012a). Within a neoliberal ideology, the quality and success of ITE programmes can be affected by increased accountability, limited budgets and economic restraints (Forlin, 2012a, Hakala, 2010; Morton, Higgins, Macarthur & Phillips, 2013; Slee, 2013). Due to Government legislation and demands, many ITE institutions have shifted focus to become sites where knowledge is exploited for financial gains. An increased responsibility of being profit driven comes with an accountability to stakeholders (Forlin, 2012a; Giroux, 1997). As my study was focused within one ITE provider, understanding the ideology that underpinned government policy, particularly in relation to ITE expectations, was critical to understanding what might be possible for inclusion in ITE.

Governmentality

Foucault (1988) explains governmentality as "technologies of domination of others and those of the self" (p. 19), with an increasing accountability of the educational sector to legislators and the public (Allan, 1999; Atkinson, 2015; Lemke, 2002). Educational policies create standards of quality that in turn influence processes of accountability through which standards are maintained. Kestere, Rubene and Stonkuviene (2015) offer a different perspective. They argue that the aim of education is to promote the ideology of compliant or loyal members of society and therefore, education and power are closely intertwined, with education being both the producer and legitimiser of power. One of the key transmitters of power throughout educational settings is educational policy that governs and regulates education and the teaching profession.

According to Kestere et al. (2015), "power is the invisible architecture of the social" (p. 5). In education, power is concealed within texts that privilege knowledge systems and purpose over other knowledge systems. As I was investigating ITE as a social environment I needed to be alert to power in my analysis of data sources and the way I navigated through my study. I describe the power that existed between my researcher role and the data sources I collated within the methodology section of the following chapter. Kestere et al. (2015) also state that "education is both the legitimiser and the instrument of power" (p. 5) creating power relations. Power also creates inequality and is sustained by inequality (Kestere et al., 2015). This was of interest to my study, particularly due to the likelihood that learners with disability and/or learners from diverse cultural backgrounds, who differ from the dominant societal group, will experience inequality in educational settings. Boyadjieval and Illieva-Trichkova (2017) assert that existing inequalities are likely to be reinforced in adult education; a key concern in this study.

Therefore, policy plays a role in the way inclusion is understood and enacted (Ainscow & Messiou, 2018; Armstrong et al., 2011; Claiborne, et al., 2011; Forde & Torrance, 2017; Hakala, 2010; Morton et al., 2013; Slee, 2001; Thomas, 2013). As educational sites where policies are introduced and used to evaluate against, analysing ITE and educational policy documents was vital for my project. Policies that reinforce

deficit and limited views of diverse learners pose a dilemma for the transformative nature of education to become truly inclusive, particularly when it is essential for student teachers to have training on the policy, culture and practices of inclusive education (Krieg, 2010; López-Torrijo & Mengual-Andrés, 2015). Mitchell (2005) suggests that like many other countries, Aotearoa New Zealand is committed to the rhetoric of inclusion. However, while inclusive education is written into legislation and policy, how inclusion is actioned remains within the ideology and practices of individual educational settings.

2.2.2 Constructions of Inclusion

The whakapapa or genealogy of inclusive education begins with education and the purpose of education within society. In Aotearoa New Zealand, compulsory education starts at six years old, although very often children begin earlier. Education continues in the compulsory sector until a child reaches 16 years old. A young person has the right to continue in compulsory schooling until January of their 19th year (Ministry of Education, n.d.-b). All learners have the right to be educated. However, that right does not guarantee that their educational experiences will include them in learning. This highlights one of the key issues for inclusive education and determining what inclusion means in policy and practice (Ainscow, 2007; Macartney & Morton, 2011; Mitchell, 2005; Rietveld, 2010; Slee, 2001).

Conner and Sliwka (2014) describe the main purpose of education as promoting student learning. Education, however, can be restrictive for learners with disability or learners from diverse cultural backgrounds. This often results when defining inclusion is left to educational settings and teachers, and learning is focused on fixing learners with disability or learners from diverse cultural backgrounds. Mitchell (2005) offers one construction of inclusion:

> Although there is no universally accepted definition of inclusive education, there is a growing international consensus as to the principal features of this multi-dimensional concept. With regard to students with disabilities, these include the following: entitlement to full membership in regular, age-appropriate classes in their neighbourhood school; access to

> appropriate aids and support services, individualised programmes, with appropriately differentiated curriculum and assessment practice. (p. 21)

Mitchell's explanation reflects a shift from exclusion to inclusion in an educational setting. The explicit acknowledgement of appropriate aids, support services and individualised programmes for learners with disabilities, however, indicates that rather than fixing learners outside educational settings, learners can now be remediated inside them. Armstrong et al. (2011) agree that the meaning of inclusion is unclear, although it has a "feel good rhetoric" (p. 30) and like other writers, describe inclusion as education for all children (Thomas, 2013). For this study, I have defined inclusion and inclusive education as 'education for all' (Messiou et al., 2016). By considering inclusive education in this way, I acknowledge that education is not only about being included in a physical space, but it is also about being valued as a human being.

Special Needs Education

While the history of special education began in the 1970s for Britain and the United States, in Aotearoa New Zealand change occurred in the 1980s (Brown, 1997). Slee (2013) argues that defining inclusion is a distraction from what is more important; being cognisant of exclusion. I observed kinks in the literature, and Slee's (2013) insights to support my analysis of educational documentation and find where exclusion had settled, were hidden in plain sight. One discourse of inclusion that offered the hope of inclusion while disguising exclusion was special education. Special education or special (educational) needs has reproduced a traditional approach to disability and diversity. One of the issues with special education for learners with disability is that they are often pathologised. That is, disability is conceptualised as an inherent, medical deficit and consequently learners need to be removed from one educational space to be fixed by experts in another (Connor, Valle & Hale, 2015; Hakala, 2010; McMasters, 2014).

Other writers, who hold this view of special needs, argue that learners with disability and from diverse cultural backgrounds are categorised and allocated resources and support. A range of categories exist that offer medicalised labels for reading, writing, additional language learning and behaviour, which has resulted in special classes for

special people, and teacher aides who become a social and academic conduit for the learner (Baglieri, Valle, Connor & Gallagher, 2011; Campbell, 2009; Kunc, 2000; Loutzenheiser & Erevelles, 2019; Petriwskj, 2010; Purdue, 2009; Richards & Clough, 2004). The discourse of special needs frames inclusion as a positive educational approach, while maintaining oppression or exclusion for learners with disability and/or diverse cultural backgrounds in the learning experiences provided (Armstrong et al., 2011; Brown, 1997; Hakala, 2010; Macartney, 2016; Purdue, 2006; 2009; Slee, 2001; 2013).

The benevolent or charity discourse is derived from the Christian ethos of caring for the poor and crippled (Hakala, 2010). Other writers describe the charitable discourse as positioning the learner as subservient and indebted to the charity of others (Goodley, Liddiard & Runswick-Cole, 2018; Slee, 2001). In keeping with a special education approach, the charity discourse views resourcing and the labelling of learners with disability or diverse cultural backgrounds as acts of kindness. In practice, acts of kindness can be seen simply as including learners in the physical environment, and like the medical discourse, being provided resources that aim ultimately to cure learners of their deficiencies.

Within the charity discourse, there is an expectation that learners and their families are grateful for entry and tailored resourcing. There is also an expectation that educational settings show their gratitude by demonstrating an improvement in educational achievement and a reduction of resource used. Resourcing special categories of our humanness reflects the strong tenets of a neoliberal, free market-driven ideology. One of the ways that discourses of inclusion and the main ideology of dominant society is achieved is through educational policies that govern educational settings and guide expectations for teaching practice (Armstrong et al., 2011; Claiborne et al., 2011; Hakala, 2010; Morton et al., 2013; Slee, 2001).

2.2.3 Initial Teacher Education

Improving teacher education is a common argument across the literature I reviewed. The continued focus of special (categorisation) education, along with the underachievement and exclusion of students with learning difficulties has highlighted the

need to improve teacher education (Attwood, MacArthur & Kearney, 2019; Florian, 2012; Florian & Rouse, 2009; Heng, Quinlivan & du Plessis, 2019; Jordan, Schwartz & McGhie-Richmond, 2009; O'Neill, Bourke & Kearney, 2009; Peters & Reid, 2009; Slee, 2001; Symeonidou & Phtiaka, 2009; Winter, 2006). An alternative perspective promoted for ITE is a rights-based framework, which is considered vital for supporting practitioners to develop inclusive practice (Attwood et al., 2019; Forlin, 2012a).

Florian (2012) argues that, while there are differences in how students are trained in ITE, there are also common questions that must be considered in how to prepare teachers so that all learners can participate successfully in their learning environment. Three themes are explored: how professional teacher identities are constructed; the influence of the curriculum; and identifying effective teaching strategies that support all learners to be included.

Constructing professional teacher identities

One of the main aims of ITE is to support student teachers to construct professional teacher identities. Teachers are viewed as a critical influence on the success of inclusion due to the role they play in making positive and inclusive change within educational settings (Ballard, 2013). They are blamed when exclusion from learning or the educational setting occurs. Lambe and Bones (2006) suggest that many student teachers in Northern Ireland have not previously experienced learners with diverse needs due to the academic requirements in the teacher selection process. I believe that the ITE academic selection criteria in Aotearoa New Zealand may also limit the diversity of people, who apply and are accepted to become student teachers, and therefore, limit their experiences of diversity. Investigating ITE entry requirements became a focus of my study.

Little and Evans (2012) argue that it is important for teacher educators to recognise and acknowledge the attitudes student teachers bring with them, as these have important implications for their development of inclusive practice. As a field-based programme, I was concerned with the influence that ECE settings had on student teachers' attitudes towards inclusion and what this meant within the ITE programme. Forlin (2012b) also

asserts that a broad network of sources is important for the understanding and attitudes student teachers develop towards inclusion and inclusive practice. Like Slee (2014), who describes "a condition of indifference" (p. 10) generated from medicalised and charitable models of special (categorised) education, I was interested in the presence of the medicalised or charitable models in the way student teachers talked about inclusion. Using student teacher narratives about inclusive education would help me to understand how they constructed their professional teacher identity and what influenced their understanding of inclusive education.

Florian (2012) describes inclusive education as occupying a "complex terrain" (p. 214) and argues that attention must be paid to the educational contexts that people are working in. While there is much debate about what competencies are needed by student teachers to construct professional teacher identities and develop an understanding of inclusion, the role of teacher educators is crucial. Teacher educators must be able to provide relevant training and should incorporate innovative approaches (Forlin, 2012a). As a result, views of teacher educators were examined to understand the meanings they have of inclusion and inclusive pedagogy (Lambe & Bones, 2006). If teacher educators are expected to provide relevant training, it was important that my study explored the ways they incorporated innovative approaches (Forlin, 2012a; Little & Evans, 2012). Creating opportunities to observe teaching within an ITE programme would provide information about the approaches used and whether these supported student teachers to construct inclusive practice within their professional teacher identity.

In Aotearoa New Zealand, there is no specific training for special education. However, teachers' perceptions often reflect a belief that specialist knowledge is required to meet the needs of diverse learners (Florian, 2012; Morton & McMenamin, 2011). The specialist knowledge perspective is reflected in Richard and Clough's (2004) study, which found that beginning teachers held positive attitudes towards learners with disability but felt inclusive pedagogy was the responsibility of experts. I was curious about student teachers' beliefs about inclusion and whether they believed learners with disability were the responsibility of experts or whether this was a role within the professional teacher identity they were constructing or had constructed.

The Ministry of Education (2017) describes educational settings as serving increasingly diverse communities. Factors that support student teachers and teacher educators from diverse cultural backgrounds was of interest to me in this study. Conner and Sliwka (2014) drew on international research to highlight an issue around diverse identities in ITE. They reported research that showed that many ITE programmes were not responsive to diverse ways of knowing, being and doing, and this resulted in student teachers from immigrant backgrounds leaving their ITE programmes of study. I was curious about what influence limited cultural diversity would have on the way student teachers constructed their professional teacher identities. I wondered how ITE could support inclusion in meaningful ways if diverse populations were prevented from entering the teaching profession.

Curriculum

A curriculum provides the framework that underpins teaching and learning experiences within an educational environment (Macartney, 2008; Macartney & Morton, 2011). Grundy (1994) argues that the curriculum is enacted and constructed in different ways during the teaching and learning process, and views the curriculum as a social construction, which is developed for the benefit of groups of people, who jointly participate in the educational endeavour. Apple (1996), on the other hand, argues that politics is always involved in what we believe to be "official knowledge" (p. 33). He claims that a curriculum is part of a selective tradition, which represents some group's vision of legitimate knowledge and is never neutral.

Student teachers in my study were exposed to two curricula. The first was the curriculum of the ITE provider. This curriculum framed the programmes and course work of ITE that was enacted by teacher educators. The second curriculum was *Te Whāriki*, the ECE curriculum implemented by ECE centres. The ITE and ECE curricula contain what are deemed to be the official knowledge of the Aotearoa New Zealand Government and their representative agencies. One of the themes of the literature I reviewed included the role curriculum played in developing inclusive practices, and what knowledge is privileged.

Like policy, power encroaches into the heart of a curriculum to reflect what counts as valid knowledge (Apple, 1996). How it is organised, who can teach it and how knowledge is assessed are important factors to consider when implementing any curriculum. In Aotearoa New Zealand, the development of *Te Whāriki* was part of an international movement to strengthen the links between the national economy and education (May, 2002).

As part of ITE requirements in Aotearoa New Zealand, ITE providers must give student teachers opportunities to use knowledge of the ECE curriculum in their placements – referred to as practicums – in ECE settings (ECNZ, 2010). ITE providers face three challenges in finding appropriate sites for student teacher practicums: inclusive settings that support diversity (Conner & Sliwka, 2014; Heng et al., 2019; Smith, 2010); competition between ITE providers to place their students (Forlin, 2012a); and the alignment between what is taught in ITE programmes and what ECE settings want (Forlin, 2012a). These have implications for student teachers' future employment. For this study, it was important to examine the influence of potential employment expectations on student teachers in terms of their attitudes and professional role, and understand what factors maintained particular perspectives and what could transform them.

Over time a curriculum changes, which influences how inclusive education is constructed (Florian & Rouse, 2009). Variations to a curriculum reflect the shifting values and beliefs of society. For the two curricula in ITE, change in one curriculum has some influence over the other curriculum. As a researcher working in a study that spanned a number of years, I needed to be prepared for changes and what these meant in relation to constructions of inclusion.

Politics present knowledge as neutral while, at the same time, prioritising and empowering certain groups and disempowering others (Apple, 1996). I sought to examine how the politics of the ITE and ECE curricula played out in teacher educators' and student teachers' narratives of inclusive education.

To improve ITE programmes, we need to identify the key competencies and how these competencies should be included in the ITE programme and examine curriculum pedagogy and practical aspects of training (Forlin, 2012a). This is the focus of the third issue from my review.

Effective Teaching

Many contemporary ITE programmes are based on social constructivist pedagogy, which values and promotes learning experiences that emphasise the social nature of learning (Little & Evans, 2012). Two key pedagogical practices advocated in the literature were reflective practices and critical thinking processes (Bendixen-Noe & Naizer, 2000; O'Connor & Diggins, 2002; Peters, 2009, Smyth, 1989b). These practices and processes were promoted as tools to challenge the status quo of an education system that privileges white middle-class and ableist views of learners (Conner & Sliwka, 2014; Hamilton & Kecskemeti, 2015; Hardman, 2009; hooks, 2009; Jordan et al., 2009; Lambe & Bones, 2006; López-Torrijo & Mengual-Andrés, 2015; Peters & Reid, 2009; Thomas, 2013; Winter 2006).

Principles that underpin respect towards, and inclusion of, learners from culturally diverse backgrounds can address issues of social justice, human rights and the specific teaching of inclusive education (Attwood et al., 2019; Krieg, 2010; Thomas, 2013). The development of reflective practice supports student teachers to challenge the status quo and value diversity (Brookfield, 2017; Dewar, Servos, Bosacki & Coplan, 2013; Liu, 2013; Smyth, 1989a, 1992, 2011).

Collaborative approaches to learning are effective (Conner & Sliwka, 2014; Morton & McMenamin, 2011; Nevin, Thousand & Villa, 2009) and inclusive teaching practices should be promoted in ITE. I was concerned about how reflective practices and white, middle-classed normalcy were promoted in the recruitment and practice of teacher educators and student teachers (Heng et al., 2019). Given the requirements to enter ITE, I was curious to understand how deficit thinking was shifted when deficit thinking was shared amongst the student teachers, who collaborated and reflected in groups. Useful tools to understand this were interculturality, where diverse cultures are valued and

interact, and intersectionality, where the intersecting nature of experiences by people with disability and/or from diverse cultural backgrounds are also considered (Annamma, Ferri & Connor, 2018; Brunn-Bevel, Davis & Olive, 2015; Heng & White, 2018; Young & Sercombe, 2010). López-Torrijo and Mengual-Andrés (2015) claim that teacher identity must be constructed as critically collaborative and supportive of educators, who assure that all children have the right to education.

An inclusive education system poses an enormous challenge for ITE providers and teacher educators. Appropriate preparation during ITE is vital in environments where teachers are likely to experience diversity (Forlin, 2012a; Lambe & Bones, 2006; Little & Evans, 2012). Effective inclusive practice is influenced by what teachers believe about the nature of disability and their roles and responsibilities in relation to it (Black-Hawkins & Florian, 2012; Jordan et al., 2009). Teacher educators must learn what motivates student teachers and their emotions (Conner & Sliwka, 2014). To improve ITE programmes, theoretical knowledge must be paired with practical skills. An examination of curriculum pedagogy and practical aspects of training can reveal what key competencies are required for inclusive education (Forlin, 2012a; 2012b).

Formal education is generally a middle-class institution, organised to align with learners from a similar background, which results in learners from middle-class backgrounds being more likely to succeed (Wortham & Jackson, 2008). This is also the case for ITE. What student teachers experience in ITE is vital if they are to become advocates for equity and risk-takers (Diamond & Hong, 2010; Peters & Reid, 2009).

The literature review highlighted issues, trends and gaps that guided my preparation of, and decision making about, possible data sources. To understand how inclusive education was constructed, it was critical to examine ITE in relation to both policy and legislation, and the ITE programme. The methods and ethical requirements to gain insights from student teachers and teacher educators about their constructions of professional teacher identity and inclusion were also key to this study.

In the following section I describe the theories that framed my knowledge and understanding as I unpacked and analysed data.

2.3 Theoretical framework

2.3.1 Epistemological and Ontological Foundations

Crotty (1998) explains epistemology as the theory of knowledge that supports the theoretical framework used in research. This study was underpinned by a social constructionist epistemology that supported its qualitative nature. Social constructionism views meaning and knowledge as being constructed through interactions between people and their world (Burr, 2003; Crotty, 1998). In this way, all knowledge and meaningful reality can be understood as being socially constructed. The social nature of constructionism as Crotty (1998) points out, recognises "that different people may construct meaning in different ways, even to the same phenomenon" (p. 9). I was interested in how inclusive education and professional teacher identity were talked about in the ITE context (Spiteri, 2009), and whether there were different constructions at play in the Aotearoa New Zealand context.

All knowledge is derived from looking at the world from a particular perspective and is used to meet certain interests rather than others (Burr, 2003; Flick, 2006). These constructions bring some objects into view and provide us with meaning for those objects, and also lead us to ignore others (Crotty, 1998). A social constructionist perspective does not accept that knowledge is a direct perception of reality; that there is no singular fixed truth. The framework I used to guide my approach to methodology was the view that knowledge exists in the worlds we grow up in. It was important to include methods where student teachers and teacher educators could share their constructions of inclusive education, teacher identity and experience of ITE.

Through social constructionism, I was able to explore and challenge taken-for-granted or traditional views of knowledge (Gergen, 2015; Schwandt, 2003). Traditional psychology reflects a taken-for-granted view of educational issues and personhood. In this perspective, the origin of any difficulty resides within the learner. Therefore, in order to fix a problem, the deficit of the learner is required to be fixed. Traditional psychology aligns with essentialism, a theoretical perspective that limits the potential of people who differ from the dominant groups of society (Smith, 1999). Essentialism reflects a

positivist view of individual human beings where people are pathologised and categorised into personality types and identities.

Social constructionism is suspicious of such realist claims and is anti-essentialist (Burr, 2003). Smith (1999) argues that there are multiple traditions of knowledge and ways of knowing. She claims that some knowledge has more power and is therefore more dominant than others, which has resulted in competition in some forms of knowledge. Power is expressed at an implicit and explicit level. It was important for me to take account of the Aotearoa New Zealand context and differences between Western and Indigenous understandings of the world, particularly in a bicultural ITE programme. Bicultural considerations were included in the methodological approaches I used during my study.

A social constructionist view purports that we are born into a cultural environment where meaning of the world has already been constructed and interpreted. In this way, social constructionism considers that all knowledge and understandings are bound by time and cultural context (Burr, 2003). As discussed in chapter one, the historical context of Aotearoa New Zealand was an important and ethical issue to consider when selecting theories to frame my study. I was interested in the way cultural knowledge was positioned in the educational landscape and whether one cultural perspective was privileged over others. This required a theoretical lens that questions power and privilege and recognises whether hegemony and injustice are present in policy and practice.

Knowledge is also considered to be a product of social processes and interactions in which people are constantly engaged. With social processes come social actions. Therefore, descriptions or constructions of the world will sustain some patterns and exclude others (Burr, 2003; Flick, 2006). Language is viewed as a key resource through which knowledge is constructed. I used a social constructionist epistemology to guide the decisions I made about the theories to use in my theoretical framework (Burr, 2003; Crotty, 1998; Gergen, 2015). It offered a lens to understand how people construct their realities of education, teaching and who belongs in both educational settings and the teaching profession (Burr, 2003; Crotty, 1998; Gergen, 2015).

Conservative approaches continue to influence the educational experiences and expectations for learners who differ from typically white and able learners (Macartney, 2014; Slee, 2019). A social constructionist perspective challenges conservative approaches to issues and regards the interactions between the learner, the teacher and other people involved in the interaction (Burr, 2015: Gergen, 2015). As a researcher, social constructionism required me to be suspicious of my own assumptions about how the world is and to examine what views I held about inclusion. The interpretations that people hold are not constructed in isolation but take account of shared understandings, practices and language; the social aspect of constructionism (Schwandt, 2003). Macartney and Morton (2011) claim that social constructionism recognises and privileges relationships, diversity, dialogue, multiple perspectives, divergent viewpoints and negotiation as cornerstones of an effective pedagogy. All people are influenced by the social group they belong to. Therefore, a dynamic process exists between learning and the resulting knowledge; knowledge is not passive (Schwandt, 2003).

Burr (2015) claims that when used ontologically, "social constructionism refers to the way that real phenomena, our perceptions and experiences are brought into existence … because of the language we share" (p. 105). From this ontological perspective, multiple realities are possible because different groups of people construct different meanings of the world (Crotty, 1998; Flick, 2006; Gergen, 2015). This view of reality and knowledge supported my selection of different and congruent theoretical perspectives and methodologies to analyse and interpret the phenomena central to my study.

2.3.2 Critical Theory

Burr (2003) claims that we must accept the historical and cultural relativism of all forms of knowledge. Some constructions of knowledge are bound by relationships of power that have implications for what people can do and how people can treat other people (Burr, 2003). Smith (1999), however, points out the dangers of the powerful relationship of Western researchers and Western epistemology, which capture and redefine other cultural traditions. It is because of this traditional view of knowledge and ways of understanding that I have based this study on social constructionism. Social

constructionism is critical of traditional psychology because it prioritises Western ways of viewing the world. Imperialism and colonialism are assumed as the right ways to understand the world and these views are then imposed on others. I employed the tenets of DisCrit to the way I applied a critical theoretical lens. DisCrit emphasises the constructed nature of race and ability, and the negative consequences for people who do not meet Western cultural norms (Annamma et al., 2018).

According to Crotty (1998), critical theory invites researchers to be aware of power relationships, oppression and manipulation. Relationships of power are of concern for critical theorists and researchers. Critical theory seeks participation and engagement in change; it is a process of inquiry that asks that researchers and participants be open to new ways of knowing, being and understanding. One of the aims of this study was to advocate for change, particularly for learners who are limited by the current constructions of inclusive education. Through the use of a critical lens during my analysis of data and when reading the literature, I was able to filter information through different lenses.

Nolan (2009) describes critical theory as a powerful tool that supports researchers to make links between the past, present and future, and between research design and larger social meanings. Marginalisation and oppression of dis/abled and diverse groups of people has been both historic and ongoing. Like other settler colonial contexts, Aotearoa New Zealand has privileged one cultural group's knowledge over others. I used critical theory to unpack this. Critical theory also enabled me to identify opportunities for change and consider alternative ways for education to be framed (Anyon, 2009; Nolan, 2009; Tuck, 2015).

2.3.3 Discourse Theory and Analysis

Foucault (1977) argues for a genealogy of knowledge:

> In contrast to the various projects which aim to inscribe knowledges in the hierarchical order of power associated with science, a genealogy should be seen as a kind of attempt to emancipate historical knowledges from subjection to render them, that is, capable of opposition and of struggle

> against coercion of a theoretical, unitary, formal and scientific discourse. (p. 85)

Researching the genealogy of deficit approaches towards learners with disability and learners from diverse cultural backgrounds was critical to this study. Advocating for change required a close examination of factors that have sustained the hierarchy of order entrenched in the educational system in Aotearoa New Zealand. According to Burr (2003), within a social constructionist understanding, language provides us with a framework to structure ourselves and our experiences of the world; the concepts we use are made possible by language. In this way, a fundamental view of social constructionism is that our way of understanding the world depends on the constructions of the society into which we are born. Burr (2003) emphasises this point by stating that, "who we are does not originate in pre-packaged forms inside us" (p. 48).

The world we are born into determines the way that our experiences and our consciousness is framed. Billig (2001) suggests that individuals speak using terms that are culturally, historically and ideologically available, rather than creating their own language. While each statement is unique, it comes with an "ideological history" (p. 217). As explained in chapter one, ITE in Aotearoa New Zealand is founded on settler-colonial knowledge. One the aims of my study was to understand the ideological history carried in the language, which is socially shared in educational settings, policy documents and society (Billig, 2001). I wanted to investigate the relationship between language and discriminatory acts for learners who differ from the hegemonic groups in this educational landscape.

Like Foucault (1980), I explored "what governs statements, and the way in which they govern each other so as to constitute a set of propositions which are scientifically acceptable" (p. 112). I was interested in understanding what governs statements about disability and diverse cultural backgrounds, and what the implications of this language are in governing teaching practice (Lemke, 2002). Using governmentality as a tool of analysis, I examined power relations within educational policy and other data sources (Gilles, 2008).

From an Indigenous perspective, I was concerned about the way the privileging of settler-colonial knowledge had become both the prized and common-sense way of understanding the world. I was interested in the presence and position that other cultural perspectives had within the educational context, particularly due to the colonial history of Aotearoa New Zealand. I used Foucault's (1980) notion of "subjugated knowledges" (p. 81) to frame my analysis. Foucault (1980) defined subjugated knowledges as "the historical contents that have been buried and disguised in a functionalist coherence or formal systemisation" (p. 81). I aimed through my analysis to expose historical settler-colonial beliefs that underpinned the functions of ITE.

Discourse is about the production of knowledge through language and involves social practices that entail meanings, which shape what we think and do (Hall, 2001). According to Foucault (1980), knowledge is always a form of power and has a real effect when it is applied. Thus, knowledge becomes truth (Hall, 2001). Knowledge that is viewed as power and high status is also viewed as being more correct. This understanding of knowledge and power illustrates the tension for some critical theorists, who believe that dominant society's views are given power and status over minority or oppressed groups (Hall, 2001). One effect of the power of knowledge and discourse within groups was examined in this study; what Foucault (1977) describes as a 'normalizing judgement' (p. 170).

As I searched for signs of normalising judgements, I realised that I was looking for neon lights on a grassy embankment. The effective use of power is camouflaged within the everyday seedlings of language reproduced in the subtlety of the setting, and the everyday words and texts of teaching and education (Van Dijk, 2001). I used critical discourse analysis to examine spaces where hegemony existed, exclusion was legitimised, or marginalisation was reproduced.

As the dominant group's discourse becomes the truth against which all other knowledge is measured, this discourse becomes the perceived norm and results in a homogenous way of thinking and acting that sustains the status quo. In this way, discourse is used to order the hierarchy of knowledge that persuades people to accept certain

perspectives over others (Mehmedbegovic, 2017). In this study, I searched for evidence of a hierarchy of knowledge, and who and what was marginalised as a consequence (Potter & Wetherell, 2001).

For Foucault (1980), nothing has meaning outside discourse. This is not to say that objects and actions do not exist; it is only within discourse that objects and actions take on meaning and become entities of knowledge (Hall, 2001). Meaning is at the heart of constructionist epistemology. Therefore, discourse theory and analysis offered an important lens in this study to understand different meanings that frame the possibilities of professional teacher identity, and whether these identities can be resisted and reconstructed (Burns & Bell, 2011; Rouse, 1995).

According to Gee (2005), discourse analysis can be viewed as a method to study the way language is used to enact specific social activities and construct social identities. Social identities refer to the different ways we participate in various types of social groups (Gee, 2005). A key concept in discourse analysis, 'social goods' is explained by Gee (2005) as those objects that people believe to be a source of power, status, value or worth and are linked to the notion of politics. Social goods have deep implications for how we act regarding our beliefs. Gee (2005) describes how social goods are constructed, sustained and dispersed, and how people can be harmed or helped. I used discourse analysis to understand the social goods that existed in relation to inclusive education and teacher identities.

In the following section, I discuss narrative inquiry; another theoretical perspective that informed the methods of inquiry I used. Like discourse analysis, narrative inquiry offers opportunities for people to share their stories and the meanings they bring into existence.

2.3.4 Narrative Inquiry

Like discourse analysis, narrative inquiry offers opportunities for people to share their stories and the meanings they bring into existence. According to Hendry (2010), narrative inquiry is one of the oldest forms of inquiry where storytelling was a way to

seek meanings and express understandings (Hendry, 2010; Savin-Baden & Van Niekerk, 2007).

Heikkinen, Huttunen, Syrjälä and Pesonen (2012) argue that narrative inquiry is a research practice that includes social, physical and semantic dimensions of practice. We can consider these dimensions when we evaluate the quality or goodness of research. Therefore, narrative inquiry is participatory by nature and involves close collaboration between researchers and participant storytellers (Schulz, Schroeder & Brody, 1997). In this study, I used narrative inquiry to illuminate and analyse the texts of participants and documents to understand how inclusive education was talked about (Clandinin, 2006; Gergen, 2015).

Hendry (2010) suggests that the epistemological roots of both scientific and humanistic research traditions can be traced to narrative inquiry, especially since narrative is an important way humans use to make meaning. Without knowing our existing constructions, it is difficult to challenge or change our view of the world, particularly when our way of knowing the world results in making others powerless and maintains status quo power structures. One of the aims of this study was to challenge perspectives and practices that limited who can teach and learn, and whose knowledge counts. I was interested in narrative accounts of inclusion and ITE. Therefore, opportunities to hear and gather insights from teacher educators and student teachers informed the methodological approaches I used.

According to Clandinin and Connelly (cited in Clandinin et al., 2007), narrative inquiry has "an interest in lived experiences – in lives and how they are lived" (p. 22). I used narrative inquiry to reveal the storied lives of student teachers, teacher educators and myself, particularly in terms of the complexity and influence our stories had on our view of the world. Narrative inquiry is more than simply the telling of stories, each "narrative is the phenomena studied in inquiry" (Connelly & Clandinin, 2006, p. 477).

Narrative inquiry offers a portal into the stories of others, a means of understanding the experiences and constructions that exist already for those involved in the inquiry, and a method for other stories to be constructed. As a research tool it considers the nature of

our general lives and the influence this has on our lived educational experiences. Savin-Baden and Van Niekerk (2007) believe that, as a qualitative research method, narrative inquiry aims to understand experiences in a holistic way, which is in keeping with other qualitative methods that aim to understand experiences within relevant contexts. Maintaining a holistic approach, narrative inquiry offered a methodology to investigate an ITE community, the ITE and ECE curricula and potential ideas for reform.

While the epistemological stance of the researcher adds to the complexity of narrative inquiry, the form that inquiry takes is determined by the research questions that are at the heart of research (Hendry, 2010). The research question in this inquiry was generated by much of the literature regarding inclusive education within educational settings. As teachers are noted as one of the factors that influence the success of inclusive practices, questions were raised about what happens in ITE to promote successful, effective and inclusive pedagogy.

There are certain checkpoints that must consider different dimensions of an inquiry space (Clandinin et al., 2010). These dimensions are temporality, sociality and place. These dimensions can be used when conducting narrative inquiry and are important considerations in research that involves a wide range of influences (Clandinin et al., 2010). Temporality can be thought of as the past, present and future of events and people, while also remembering that they are themselves in a process and are always in transition (Clandinin et al., 2010).

Sociality is concerned with both personal and social conditions. Clandinin et al. (2010) explain sociality as the feelings, hopes, aesthetic reactions and moral dispositions of the inquirer and participants, and the relationship between the participant and the inquirer. Sociality also includes the social and existential conditions that form the context of individuals and groups of people (Clandinin et al., 2010). The third dimension is place; the specific concrete, physical and topological boundaries of a place or sequence of places where the inquiry and events take place. The "specificity of location is crucial" and can delve into temporality, which requires the inquirer to think through the impact of each place of the experience (Connelly & Clandinin, 2006, p. 481).

2.4 Research Questions

The literature review highlighted the contested nature of education, inclusion and ITE. Through the examination of research and writers in the fields I sought to understand, I identified issues, trends and gaps pertaining to our knowledge of inclusive education. An on-going complexity related to how different constructions of inclusion impact on educational experiences for learners with disability or from diverse cultural backgrounds (Annamma et al., 2018; Baglieri et al., 2011).

I sought to understand what constructions of inclusive education were present in the current educational context in Aotearoa New Zealand. The influence of teachers on the way inclusion is enacted was another key issue raised in the literature review (Florian & Beaton, 2018). I was curious about the role ITE played in the construction of inclusion and what pedagogical practices were promoted. The influence of teachers also generated my interest in what beliefs were evident about teacher identity and what this meant for inclusive education.

The literature indicated that barriers to inclusion arose from neoliberal ideology, ableist notions of teacher and learner identity, and the on-going privileging of dominant white Western knowledge and beliefs. I wanted to understand the legislative requirements for ITE in Aotearoa New Zealand. I believed that investigating the regulatory context would illuminate whether a particular ideology was present, and if so, what impact this had on inclusion and the teaching profession. It would also reveal whether there existed particular notions of the ideal teacher and learner, and settler-colonial traditions.

My study focused on three main questions and two subsidiary questions:

- How do the ITE policies that govern and regulate ITE in Aotearoa New Zealand make inclusive pedagogies possible?
- How do inclusive and special education policies in Aotearoa New Zealand position the possibility of inclusive practices?
    - How are understandings of inclusive and special education policies taken up and enacted in one ITE programme?

- How might bicultural education in Aotearoa New Zealand disrupt dominant ways of knowing, being and doing?
    - How are understandings of biculturalism taken up and enacted in one ITE programme?

2.5 Conclusion

Slee (2001) wrote, “there is no such thing as an innocent reading” (p. 114). In this chapter, I covered the key themes that informed my thinking and understanding as I investigated and interpreted my findings. There has been little research about what form ITE should take and how teachers are prepared to meet the demands of inclusive education (Florian, 2012). Florian (2012) argues that, while we must conduct research to better understand what teachers need to know about inclusion, a more pressing need is to develop and study forms of professional collaboration that target an inclusive pedagogical approach. While research must be carried out to scrutinise the effectiveness of interventions borrowed from other educational systems, one of the key aims of any study should be to shed light on ways that ITE can improve inclusive experiences for learners in educational settings (Florian, 2012).

The literature review provided an opportunity to understand what other researchers and writers say about the broader educational contexts of policy and ideology, inclusive education and effective teaching. This process revealed a number of current issues, such as the impact of neoliberalism on the purpose of education, and the possibilities and limitations for teachers and learners. I adopted social constructionism, discourse theory, narrative inquiry and critical theory as frameworks to unpack, reflect on, and construct my understanding of the data. Critical theoretical frames provided a lens to hunt down assumptions about disability, diversity and other differences that are marginalised in education and ITE. Critical theories also brought my own assumptions to the surface, while also offering strategies, such as critical reflection, to engage in transformative thinking (Harrison & Lee, 2011).

In the next chapter I will introduce and discuss the methodological approaches used to gather the different narratives within my study.

Chapter Three

Methodology

3.1 Introduction

In the previous chapter, I described the way a social constructionist ontology underpinned my study. I also explained the theoretical perspectives that I drew from to deepen my analysis of the data sources. In this chapter, I explain the methodological approaches I followed to collect the narratives of inclusion in written and spoken texts.

My data analysis was situated within an interpretive framework informed by Disability Studies. Through my study, I sought to understand how ITE supports student teachers to become inclusive pedagogical teachers and how teacher educators and student teachers talk about, and position themselves in relation to, inclusive pedagogy in ITE.

In joining the academy as a researcher, I was conscious that I was entering a well-established institution with existing expectations of the research process and etiquette. With a focus on inclusive education, I was acutely aware of the harm that has occurred for people who differ from the hegemonic views of the ideal citizen and the often resulting dehumanised Other (Kliewer, Biklen & Petersen, 2015; Wolbring, 2012). Thus, I used a qualitative methodological approach to my study, data gathering and data analysis processes. Initially, I aimed to be objective, truthful and remain neutral to the knowledge and insights offered. A qualitative approach, however, encourages researchers to probe their own hidden assumptions about the concepts and texts they read and interpret.

Tuck and Yang (2014) claim that "The pursuit of objectivity, always defined by those in power to protect their power, occludes the intuition of the observer - the sixth sense that could be his or her ethical radar and moral compass" (p. 814). In pursuit of a greater understanding of inclusive education in ITE, I recognised that the multiple positions I held as researcher, teacher educator, colleague, employee and Indigenous Other would require careful attention to the way power was evident in the approaches I used to collect and analyse data. I was also aware that "the academy is not exempt from matters of

oppression and that various knowledge bases within academia and the structures they uphold serve to enforce injustices" (Connor & Gabel, 2013, p. 100). Therefore, I was encouraged to use my sixth sense or ethical radar in the research processes and my approach to writing in order to maintain a focus on an emancipatory aim and to counter any injustices that lay hidden in my own thinking.

In the following section, I introduce tikanga Māori[22] principles from te ao Māori, which recognise the bicultural environment in which my study was set and the two worlds between which I walk. I outline the ethical framework woven into the approach I used to make methodological decisions and processes. The components of the methodology chapter are central to the well-being of all other chapters in my thesis, bringing life to texts and light to hidden corners. This chapter reflects the heart of my study; a constant pulse that provided a critical and ethical energy throughout the processes and practices I engaged in.

3.2 Ethics: Preparing the Foundations for the Study

> Ma wai rā e taurima: *Who will assume responsibility*
> Te marae i waho nei: *For the challenges that face us*
> Ma te tika: *Let it be truth*
> Ma te pono: *Let it be honesty*
> Me te aroha: *Let it be valued relationships.* (Pohatu, 2004, p. 5)

In accepting Pohatu's (2004) vision of the transformative potential of this waiata mōteatea,[23] I used the emancipatory essence of these words as a guide to writing this chapter. My responsibilities as a researcher and writer required me to contribute positively to the field and face the challenge of dismantling an education system rooted in historic, socio- and geo-political power imbalances (Jaffee, 2016; Kliewer et al., 2015). To fulfill my responsibility as a multi-positioned researcher and in the aim of seeking positive change for learners, who are excluded from, or oppressed within, educational settings, I

[22] Customary principles that guide social life drawn from te ao Māori

[23] Waiata mōteatea – traditional chant

engaged in methodological approaches that demanded I place my own bias upfront and invited the truths contained in the words of others to uncover opportunities for change (Moore, 1987).

Approaches to ethical procedures in research are generally based on Western values that privilege one cultural lens over others. Rather than replace or dismiss a Western approach in this study, I have woven tikanga Māori into the ethical framework. I was conscious that the traditional positivist Western research reinforced negative societal perspectives and beliefs for iwi Māori, people with disability and other marginalised groups. Without careful attention to my research decisions and actions, I risked perpetuating existing structural inequalities and negative repertoires of difference (Jahnke & Taiapa, 1999). A bicultural approach offered a method that upheld the ha[24] of *Te Tiriti o Waitangi* and the mana[25] of the people and knowledge I engaged with. I wanted the āta and ethical principles to be sensitive to culture and strengthen the integrity and mana of the research relationships I developed (Forsyth & Kung, 2007; Kvale, 1996; Mills & Morton, 2013; Moore, 1987; Pohatu, 2004; Snook, 2003).

Āta incorporates notions of planning and strategising. Thus, exercising āta principles in every action required an on-going effort and necessitated critical reflection and analysis throughout the research process. The āta principles explained by Pohatu (2004) are presented in Table 1.

[24] Hā – essence (Māori Dictionary Online, n.d).

[25] Mana – prestige (Māori Dictionary Online, n.d).

Table 1. *Principles of Āta*

Āta principle	Explanation
Āta-haere	Be intentional and approach reflectively
Āta-whakarongo	Listen with reflective deliberation
Āta-noho	Give quality time to be with people
Āta-whakaaro	Think with deliberation, considering possibilities
Āta-kōrero	Communicate and speak with clarity
Āta-tuhi	Communicate and write with deliberation
Āta-whakamārama	Explain with reflective deliberation

Note: Adapted from Pohatu (2004, p. 2)

Other kaupapa Māori[26] principles (Came, 2013; Hudson, Milne, Reynolds, Russell & Smith, 2010; Smith, 1999) were also incorporated to enhance Pohatu's āta principles and Western ethical practices. This tapestry of ethical principles are presented in Table 2.

Table 2. *Kaupapa Māori principles*

Kaupapa Māori principle	Meaning
Manaakitanga	Uplifting prestige
Whakawhanaungatanga	Establishing relationships
Aroha ki te tangata	Respect
Whakapapa	Genealogy and connections
Kanohi kitea	A face seen
Kia tūpato	Taking care
Tika	Integrity

Note: Compiled from Came (2013), Hudson et al., (2010) and Smith (1999)

[26] Kaupapa Māori – Māori research principles

Each kaupapa Māori principle recognises the importance of social relations within human encounters; aspects of the moral compass that guided my work. These principles reflect the importance of honouring people, place and learning, while supporting the emancipatory aims of my study.

Came's (2013) ethical framework derived from *Te Ara Tika* (Hudson et al., 2010) offered some questions to guide my insider position and my approach to data gathering and analysis. The ethical framework is presented in Table 3.

Table 3. *Questions from the Ethical Framework*

Ko ngā pātai	Questions
He aha te whakapapa o tēnei kaupapa?	What are the origins of this research?
Me pehea e tika ai tēnei kaupapa?	How will the project proceed correctly?
Mā wai e manaaki tēnei kaupapa?	Who will ensure respect is maintained?
Kei a wai te mana mō tēnei kaupapa?	Who has control over the study?

Note: From Came (2013, p. 67)

3.3 Research Design

"Human beings are not built in silence, but in word, in work, in action-reflection" (Freire, 1996, p. 69). Language is central to social constructionism, the epistemological and ontological foundation that underpins this study. A social constructionist perspective is interested in the different ways people interpret and construct meaning of their world, and from an ontological perspective, multiple realities of the world exist. The methodological approach used in this study was designed upon the foundations of social constructionism. A central tenet of my methodological choices has been to offer space to āta whakarongo, āta titiro[27] and āta whakaaro to the ways that words and works construct humanness in ITE (Taylor, Bogdan & De Vault, 2016). I used a qualitative approach to investigate inclusion as a socially constructed phenomenon within the context of one ITE

[27] Āta titiro – to look

programme (Taylor et al., 2016). Within that ITE programme, I used an interpretivist approach to gain insights of inclusion and examine whether other perspectives and constructions of inclusion were evident in the discourses and narratives of data I gathered (Schwandt, 2003).

Denzin and Lincoln (2008) claim that the process of understanding cannot be accomplished quickly. The nature of my study and my part-time status contributed to a lengthy period of study and a slow crystallisation of meaning. Like the metaphor of a crystal, the concepts of te kore,[28] te pō[29] and te ao mārama[30] emerged from a state of potential and passed through the darkness of uncertainty to shine light on other areas that needed further investigation. Recognising the complexity of this study, I adopted a bricolage approach to selecting methods. When one method or tool did not illuminate a data source, I used other theories, philosophical notions and methods (Denzin & Lincoln, 2008).

3.3.1 Case Study

Ahakoa he iti, he pounamu[31]

I used a case study approach to explore inclusion as an in-depth, contextualised phenomenon in one ITE programme, and to examine various interrelated aspects of the ITE programme, and how well the concepts of inclusion and inclusive pedagogy were developed (Hatch, 2002; Stake, 1995). I was interested in the whakapapa of inclusive education in this ITE programme, and the relationship between lived experiences of student teachers and teacher educators and their understandings of inclusion and inclusive pedagogy. The case study narrowed the data sources I needed to access and analyse,

[28] Te kore – the realm of potential (Māori Dictionary, n.d)

[29] Te pō – the darkness

[30] Te ao mārama – the world of life and light (Māori Dictionary online, n.d)

[31] Although small, it is precious

particularly in relation to the detailed information from key education documentation and participant texts (Mukherji & Albon, 2010; Stake, 1978, 1995).

A case study approach also enabled me to capture the attention of those involved in the governance of ITE and highlight opportunities for structural change to ITE settings and the wider educational landscape (Stake, 1978, 1995). At a practical level, I aimed to draw attention to the transformative potential of this case study to teachers and teacher educators, who influence the construction and practice of inclusion for student teachers. A case study approach has allowed me to champion a move away from the on-going gaze of special monocultural education and the categorisation of our humanness as other researchers have also done before me.

3.3.2 Interpretivism

Interpretivism offered a methodological frame to consider inclusion as a social phenomenon, which is reflected in human actions and interactions (Hatch, 2002; Schwandt, 2003; Taylor et al., 2016). In this study, I wanted to make sense of inclusion and was committed to understanding the meaning from the perspectives of actors within ITE (Schwandt, 2003; Taylor et al., 2016). I used an interpretive approach to guide the methods I selected and the data sources I gathered. It was also used in the analysis of key education documents and the exploration of themes in the way inclusion was constructed.

As discussed in chapter two, narrative inquiry offered a lens to understand the complexities of teaching and inclusion (Schulz et al., 1997). I was aware that student teachers and teacher educators might have held meanings of inclusion before entering ITE (Burr, 2003; Crotty, 1998; Schulz et al., 1997; Taylor et al., 2016). Understanding interpretation as a productive process, I also recognised that multiple meanings of inclusion were possible (Hatch, 2002; Taylor et al., 2016). I gathered rich descriptive data to gain a deep understanding of inclusion and inclusive pedagogy. As I refined my own understanding of inclusion and inclusive pedagogy, I gave meaning to the information, attached significance to it and drew conclusions from it (Hatch, 2002; Taylor et al., 2016).

3.3.3 Disability Studies in Education

DSE focuses on social relationships among people and the understanding of difference (Goodley, 2017). As a study of emancipation, I sought to expose discourses that promoted normalcy and standardised beliefs through which our humanness is constructed and measured (Biklen & Kliewer, 2006; Campbell, 2008, 2009; Connor et al., 2015; Valle & Connor, 2019). DSE provides new ways of theorising disability and other educational issues that have traditionally been confined within special education (Connor et al., 2008; Goodley, 2017; Valle & Connor, 2019). I employed DSE as a tool to analyse the texts of key education documents and uncover the discourses perpetuated about disability and difference (Goodley, 2017; Valle & Connor, 2019; Wolbring, 2012).

Using a disability lens, I have taken a critical stance against assumptions of the normal, able-bodied citizen and teacher-as-professional (Annamma et al., 2013; Connor et al., 2015; Kliewer et al., 2015). I searched for the kinds of personhood promoted in ITE and the skills privileged in teaching and examined where absences and silences lay within words (Biklen & Kliewer, 2006). In turning to experts to support my analyses, I became conscious of the intersecting nature of deficit discourses of disability and social groups that differ from the dominant white, Western identity. I was encouraged to be open about my own cultural locatedness, and to understand the cultural perspectives early in the whakapapa of DSE in the Western academy. I became aware of the intersecting nature of deficit theorising, which is reflected in my bricoleurian approach to the tools used to build my argument (Annamma et al., 2013; Annamma et al., 2018; Goodley, 2017; Goodley et al., 2018).

3.3.4 Critical Bricoleur Ethnography

Tuck and Yang (2014) claim that "the academy's unrelenting need to produce 'original research' is what makes the inquiry an invading structure, not an event. Social science hunts for new objects of study, and its favored reaping grounds are Native, poor, and Othered communities" (p. 813). In the unrelenting tenacity of fixed and deficit views of disability and difference produced by, and reproduced through, special (categorised) education in the Aotearoa New Zealand context, I engaged as a critical bricoleur

ethnographer. Using critical social theories within my research methods and processes, I examined the complexities of lived expressions of inclusion in ITE as both the researcher and the researched (Kincheloe, 2005; Pole & Morrison, 2003).

ITE is specific to different global contexts, and in this study ITE is influenced by hegemonic socio-political structures bound to a settler-colonial history (Burch, 2016; Tuck & Yang, 2014). Understanding the intersection of culture, disability, sexuality, religion, politics and gender identities within ITE meant I needed to include critical reflection as a tool in my bricoleurian tote. Another tool that supported a critical approach to analysing text, particularly in the way identities were positioned, was interculturality (Aman, 2015; Dervin, 2015; Holliday, 2017; Holmes et al., 2016; Schultz, 2017; Smolcic & Arends, 2017). Interculturality acknowledges that diverse cultural and linguistic backgrounds exist and intersect within social spaces (Smolcic & Arends, 2017).

I also used additional perspectives that offered a critical approach to the way I analysed data and the reflective practices I engaged in. The first was a pedagogy of discomfort, which Nolan and Molla (2018) explain as "problematizing professional experiences as a resource for learning" (p. 728). During the study, I felt uncomfortable in the role of researcher, and in the early stages of conducting interviews, I struggled to hear a narrative that appeared to counter my own views. The discomfort I felt unsettled me and set about a course of critical reflection. This involved a process of deliberation through speaking, listening and thinking to identify the blind spots I had. While I did not always welcome discomfort, being open to it allowed me to extend the roots of the constructions I held and to refuse shifting the aims of my study (Nolan & Molla, 2018; Zembylas, 2018).

3.4 Research Methods

This section outlines the methods I used and the sources of data I gathered, including the participants, setting and data collection methods. As a teacher educator I was embedded in the context I was investigating, which influenced the selection and procedures I followed. I begin the section with an overview of data, before introducing

the research participants. The section concludes with an explanation and discussion of the procedures that guided my interactions with the data.

3.4.1 Overview of Data

Table 4 provides an overview of the methods, sources and purposes of the data collected. These are elaborated on in the following sections.

Table 4. *Overview of the Methods, Sources and Purposes of Data Collected*

Method / Data Source	Purpose
Semi-structured interviews • Teacher educators • Current student teachers • Past student teachers	• Gain experiences and narratives of inclusion and inclusive education within ITE. • Understand the perspectives of qualified professional teachers. • Gain insights into what transforms existing ideas and practice to become inclusive.
Document analysis • *Education Act 1989* (New Zealand Government, 1989)	• Examine the legal requirements for inclusive education and the teaching profession.
• *Approval, Monitoring and Review Processes* (ECNZ, 2010)	• Examine requirements for ITE providers. • Understand the skills and knowledge required for a professional teacher identity. • Examine whether inclusive education is expected in becoming a professional teacher. • Investigate ideology and cultural lenses present in ITE expectations. • Understand how ITE is governed.
• *Graduating Teacher Standards* (ECNZ, 2010)	• Examine expectations of being a professional graduating teacher in relation to inclusive education, disability and diversity.
• *NZQA's Quality Assurance Systems for Tertiary Education Organisations* (NZQA, n.d.)	• Examine accountability expectations.
• *The New Zealand Qualitative Framework* (NZQA, 2016).	• Investigate qualification expectations for education providers and tertiary institutions.
• *Our Code: Our Standards* (ECNZ, 2017)	• Examine the updated expectations of being a professional teacher in relation to inclusive education, disability and diversity.
• *Tertiary Education Strategy* (Ministry of Education & MBIE), 2014)	• Investigate what ideology and cultural lenses are present in the way tertiary providers are regulated. • Examine the purpose and vision of education.

• *The National Administration Guidelines* (Ministry of Education, n.d.-a) • *The National Administration Guidelines* (Ministry of Education, n.d.-a) • *Four-Year Plan 2016–2020* (Ministry of Education, 2016) • *Statement of Intent 2017-2021* (ECNZ, 2017)	• Understand the way the role and identity of the professional teacher is portrayed.
• *Focus ITE provider: Conceptual schema*	• Examine the ITE provider's expectations of professional teacher identity. • Explore what bicultural expectations exist in a bicultural ITE provider.
• *Focus ITE provider: Learning outcomes for courses*	• Investigate whether inclusive education is present in student teachers' course work. • Examine whether bicultural outcomes are present in student teachers' course work.
• *Focus ITE provider: Teaching practice assessments*	• Examine the expectations of being a professional graduating teacher in relation to inclusive education, disability and diversity.
• *Focus ITE provider: Teaching dispositions*	• Explore the dispositions considered important to support a student teacher to become a professional teacher.
• *Te Whāriki, Early childhood curriculum* (Ministry of Education, 1996; 2017)	• Examine the expectations of being a professional graduating teacher in relation to inclusive education, disability and diversity.
Teaching journal	• Examine my own teaching decisions and practice to gain insights into the language of my teaching interactions and the impact of these. • Identify expressions that include or exclude student teachers.
Observation • Video/Audio recording	• Capture my teaching interactions within the ITE classroom context.

3.4.2 Participants

In this section I introduce the research participants whose experiences and understanding of inclusive education, ITE and the teaching profession informed my study. Due to my insider position as a researcher, I provide some contextual information for each participant and generalise other information to protect anonymity. I introduce teacher educators before introducing the 'current' group of student teachers, who were studying in the focus ITE programme during data collection. I then introduce the group

of ‘past’ student teachers and finish with a brief discussion of myself. All participants were assigned a pseudonym to respect their anonymity.

Teacher educators

Five teacher educators participated in the study: Molly, Anna, Tabitha, Riley and Harriet. Molly was of Pākehā descent, spoke English and was middle-aged. She had previously taught in a university ITE programme before joining the focus ITE provider. She was a lecturer, based at a city campus with a greater number of student teachers from diverse cultural and linguistic backgrounds than other campuses of the focus ITE provider.

Anna was bilingual, middle-aged and had familial connections to another cultural and country context. She was based at a city campus with student teachers of diverse cultural and linguistic backgrounds and had previously taught in a university ITE programme.

Tabitha had been born and had grown up outside Aotearoa New Zealand. She was bilingual and middle-aged. She was based at a campus in a small provincial city with a small student teacher cohort, had taught in ECE settings and was an experienced teacher educator in the focus ITE provider.

Riley was also a teacher educator based in a small provincial city with a small student cohort and was middle-aged. She had been born in a different cultural context and had previously taught in a tertiary institution. She was an experienced teacher educator in the focus ITE provider. While Riley spoke English, her accent impacted on her experiences within the Aotearoa New Zealand context.

Harriet had less experience in ITE than the other teacher educators. She had previously worked across the primary and secondary education sectors with students, teachers, school staff and wider educational service providers. Harriet was middle aged and spoke English. Her schooling experiences had predominantly been in Māori settings, which she believed had influenced her perspective of diversity.

Student teachers

There were two groups of student teachers; one group included current student teachers and the other group included past student teachers.

The current student teachers formed a focus group of three and included Lily, Amelia and Gabrielle. They were in their second year of the ITE programme. All three student teachers were born in Aotearoa New Zealand and spoke English. They were in their late 20s to mid-30s and had all been over 20 when they were accepted into the ITE programme. They were part of a small student teacher cohort based at a small teaching base on a provincial city campus.

Lily had experienced education in a culturally and linguistically different context outside Aotearoa New Zealand and was able to communicate in another language. She had previously completed a tertiary degree qualification in the Arts before studying in the focus ITE programme. For Gabrielle and Amelia, the current study programme was their first experience of a tertiary programme. Both had young children. Lily and Amelia were employed in private ECE centres, while Gabrielle worked voluntarily in a state ECE centre. While the locality of their ITE base and their ECE centres were becoming increasingly diverse, the population remained predominantly white and monolingual.

The group of past student teachers included four teachers: Eliza, Belle, Sophie and Robyn. They had studied the same ITE programme at the same base as the current student teachers. Eliza was part of the first cohort to complete the degree qualification offered by the focus ITE programme and had two years' teaching experience. She worked in a small community ECE centre. Belle, Sophie and Robyn had completed the degree and had one year of teaching experience. Belle was employed in a small private ECE centre. Sophie and Robyn worked as relieving teachers in state ECE centres. Eliza, Belle and Sophie had been born and educated locally. Robyn had been born and educated outside Aotearoa New Zealand. They all spoke English, and Sophie and Robyn also had some knowledge of sign language. Like the current student teacher group, the past student teachers were in their late 20s to mid-to-late 30s and had been over 20 when they were accepted into the ITE programme.

Researcher

I am a person of Tūhoe and Scottish descent. I grew up in a rural, predominantly farming location at the top of the South Island of Aotearoa New Zealand. English is my first and dominant language and I studied French and Māori languages by correspondence.

After completing secondary school qualifications, I was accepted into primary teacher training at a teacher's college in a large urban city. My experience of teacher training was largely negative. Once I had gained my primary teacher qualification, I began teaching in a small community primary school in a predominantly white, middle-class suburb. I left my primary teaching role to become an itinerant teacher mainly involved in supporting educational settings and school staff to include learners of Māori descent. I took leave from this role to study 'teaching and learning in bicultural and Māori immersion settings' as a full-time student at a university. I was employed by the focus ITE provider after returning to my itinerant role. I am currently employed as a teacher educator with knowledge of Māori language and culture.

3.4.3 Procedure

Tikanga principles guided my approach to data gathering procedures and the process of analysis I engaged in. In employing the principles of Pohatu's (2004) āta philosophy (Table 1), and kaupapa Māori (Table 2), I aimed to uphold the mana of those who contributed to my research and those who may benefit in the future. In this discussion, I weave together tikanga principles to reflect the critical role they played in my research relationships.

Āta whakaaro: Think with deliberation

I was carefully deliberate when I considered what data sources would contribute to my body of knowledge about inclusive education. I drew on key themes from the literature to inform the research design and methods, and also the selection of setting and participants. Like other intrepid researchers before me, inclusion took me on a pathway where social relations were key to my investigation. I chose the ITE provider I worked in

to be the focus ITE setting to examine the way inclusive education was situated in a field-based, bicultural ITE programme. As explained in chapter one, the focus ITE provider was a PTE with a specific focus on early childhood. The organisation had multiple campuses across Aotearoa New Zealand with a central office that housed the managers and administrative staff.

Whakawhanaungatanga: Forming Research Relationships

Teacher educators bring to life the key aims of an ITE programme that student teachers experience and are central to finding opportunities for change (Flick, 2006; Fontana & Frey, 2008; Hatch, 2002; Taylor et al., 2016). I sent invitations to14 teacher educators from ITE programmes based at other campuses of the focus provider. Five agreed to take part in my study. Each person was sent an information sheet and a consent form (Appendices 1 and 2). I communicated with them via email during the study.

Student teachers were also inside informants, who brought their own constructions of the world to their learning experiences within ITE. Student teachers were also exposed to the meanings of inclusion enacted in the practices of teacher educators (Fontana & Frey, 2008; Hatch, 2002; Taylor et al., 2016). Through them I could gain insights into how the ITE programme influenced their understandings of inclusion. The ethical parameters set by the focus ITE provider required me to look beyond the student teachers attending my own teaching campus. As a result, I approached the managers of three larger campuses of the focus ITE provider with invitations to year one and year three student teachers. This yielded no responses. I then obtained ethical approval to interview two groups of student teachers from the focus ITE programme: a group of student teachers from the cohort I was *not* teaching and a group of past student teachers.

I presented the cohort I was not teaching with an information sheet that outlined my study (Appendix 3). Of the nine student teachers, three agreed to participate and were emailed the consent forms (Appendix 4). The past student teacher group was formed after I emailed invitations to previous student teachers, who had completed the three-year Bachelor qualification. I had contact details for previous student teachers, who remained teaching in the local area and had been one to three years out of ITE study. A number of

those invited were interested in the topic but lacked time to commit to a meeting. Four people agreed to participate in the study and were sent an information sheet (Appendix 5) and a consent form (Appendix 6).

Āta Haere: Moving Forward with Care

To maintain confidentiality and ensure manaakitanga to both people and place, I have referred to the ITE provider as the focus ITE provider and used pseudonyms for participants. All documentation and data collected from the research participants were stored in a locked container and storage space at my home. All electronic data sources and research information were stored on my passworded personal laptop.

Āta-haere, Āta Whakaaro: Be intentional and approach reflectively, Think with deliberation, considering possibilities

As an insider researcher and teacher educator working for the focus ITE provider, I was aware of the importance of upholding the mana of the organisation and the research participants. I was required to submit two ethics application; one to the university at which I was a student and one to the ITE provider at which I worked. The ITE provider was particularly mindful of the on-going relationships I had with teacher educators and student teachers. Engaging in āta whakaaro, and recognising the power between myself and research participants, I took an on-going reflective approach to both people and their narratives. Some of the methods were modified in order to meet ethical expectations of my employer. These changes are discussed within each of the methods sections.

Āta-haere, Āta-whakaaro, Āta-whakamārama, Āta-whakarongo: Be intentional and approach reflectively, Think, explain and listen with reflective deliberation

Conducting the study in my workplace raised three ethical concerns. The first was reputational risk for the organisation. In my initial ethics applications, I recognised reputational risk as a potential outcome and considered confidentiality of the organisation as the key risk. I had not however considered the tension that would arise around maintaining confidentiality each time I attended a conference or shared insights from my study. The solution to attend and speak as a student of my study organisation remedied

confidentiality in part. I am aware that this will remain an area of careful deliberation as I continue to present through conference platforms and publish elements of my research.

Āta-tuhi, Āta-kōrero: Communicate and write with deliberation, Communicate and speak with clarity

The second ethical concern was for the research participants I worked alongside. I was initially unable to interview teacher educators and student teachers who attended the campus at which I worked (Hatch, 2002). After having no uptake from student teachers at other campuses across Aotearoa New Zealand, I needed to make changes to my initial ethics applications to include current student teachers and past student teachers from the focus ITE programme. Approval from my work organisation required me to interview student teachers, who were not being taught by me at that time. As I was teaching two of the three groups of ITE student teachers, the pool of potential student teacher participants was significantly reduced.

The third ethical concern was the power dynamics that occured when interviewing people, writing up the analyses of data and the dual positionality I felt as a teacher educator.

3.5 Researcher Position: An Ethical Stance

Aroha ki te tangata me te tōpūtanga: Respect for people and place

While carrying out my study in my employing ITE organisation had advantages in terms of access to programme documentation, being an insider researcher also raised some ethical challenges (Unluer, 2012). I was a novice researcher, relatively new employee and a rookie teacher educator when I began my study. Consequently, I felt an outsider in terms of my knowledge of the policies that governed ITE and the ITE provider's programmes. I was mindful of maintaining the integrity of the organisation and myself without compromising the critique and credibility of findings. Therefore, it was critical that I applied the principle of āta haere; to critically reflect on the assumptions and potential harm lurking in the ways I shared information. Pohatu (2004) claims that "the pursuit of integrity and respectfulness in relationships and their boundaries is

fundamental" (p. 13). In a relational study with emancipatory aims, my sixth sense was vital in my research decisions and actions (Tuck & Yang, 2014).

My insider position as a teacher educator and my experiences of the education system influenced the position I have taken towards inclusive education. I was mindful that, as a member of a marginalised group, I have both experienced and enacted teaching decisions from a dominant discourse of knowledge and personhood. The dual positionality I felt as a teacher educator and Other forced me to re-examine my own biases and recognise whether I had blurred the boundaries of the data texts and my beliefs in the assertions I made. Credibility in this way reflects pono – integrity – in my approach, and a recognition that others might read data in different ways (Berger, 2015; Drake, 2010; Ellis, 2004; Mead, 2016).

Another challenge for me was to be critical about my perceptions and analyses of data due to my on-going relationships with research participants (Hellawell, 2006). I wrestled with concerns about addressing the power I had as a researcher to interpret and write up other people's words. My initial naivety as a researcher was exposed as I deepened what I understood as relational consciousness and integrity. As a study with liberating aims, the tikanga principles, āta haere – to move forward cautiously, āta whakaaro – to engage deeply, and āta whakamārama – to explain my insights with reflective deliberation were important.

3.6 Data Collection

Mā te rongo, ka mōhio.

Mā te mōhio, ka mārama.

Mā te mārama, ka mātau.

Mā te mātau, ka ora.[32]

[32] Through resonance comes awareness, through awareness comes understanding, through understanding comes knowledge, and through knowledge comes well-being.

The research methods explained in this section emphasise the importance they played in bringing clarity and well-being to the research process, people and place. I used a range of data collection methods; interviews, observations and document analysis. Each of these are discussed in the following sections.

3.6.1 Individual Semi-structured Interviews

One of the aims of an interview is to establish human-to-human contact, resulting in more in-depth information about a participant's beliefs, thoughts and feelings (Kvale, 2006; Mukherji & Albon, 2010). It is important to consider the reciprocity within interview interactions, particularly in gaining deeper insights (Harrison, MacGibbon & Morton, 2001).

Interviews provided a way to understand participants' knowledge, experience and beliefs about inclusion and inclusive pedagogy and identify what influenced those understandings (Flick, 2006; Hatch, 2002; Kvale, 2006; Mukherji & Albon, 2010; Pohatu, 2004; Taylor et al., 2016). I began all interviews by providing background information about the rationale of my study and was open about my position and bias.

A semi-structured approach allowed me to be flexible and responsive to conversations and pursue areas that brought greater richness, particularly in relation to information about participants (Harrison et al., 2001; Hatch, 2002; Mukherji & Albon, 2010; Taylor et al., 2016). I conducted interviews with teacher educators, and current and past student teacher groups.

I used Skype to interview teacher educators to maintain a face-to-face approach to the interview (Taylor et al., 2016). I contacted each teacher educator individually by email and asked their permission to record the Skype interview. I gave assurances that I would maintain their anonymity and the anonymity of the campus they worked at (Fontana & Frey, 2008; Taylor et al., 2016). Video recording the interviews brought another layer of depth when I transcribed the interviews (Fontana & Frey, 2008; Taylor et al., 2016). I was able to return to the interviews regularly, which allowed me to hear what participants

said, and see facial expressions and other physical responses to the questions (Fontana & Frey, 2008).

I experienced difficulties with just one interview when weather affected the quality of the connection between us and we were disconnected several times. Each time we reconnected, we spent time clarifying what kaupapa was being discussed.

Participants shared what was important to them and this allowed me to be privy to other people's experiences and constructions of inclusion and inclusive pedagogy (Brinkmann & Kvale, 2005; Flick, 2006; Fontana & Frey, 2008; Hatch, 2002; Taylor et al., 2016). The transcription of each interview was sent to teacher educators for member checks. One teacher educator returned her transcript with edits and the other four gave their approval to the original transcript. Once all transcriptions were confirmed, I began the process of coding (Flick, 2006).

3.6.2 Semi-structured Group Interviews

Group interviews allowed me to gain insights from student teachers, who were experiencing or had experienced the focus ITE programme. During group discussions, the flexibility and dynamics of the group were evident. My questions were often a prompt to layered responses that delved deeper into each person's experiences or moved in different directions. A semi-structured format for these interviews allowed me and the research participants to clarify what was being said (Flick, 2006; Hatch, 2002; Mukherji & Albon, 2010; Taylor et al., 2016). During the group interviews I had to be attentive to multiple voices and ideas, and to engage with the complexities that occurred within each interview (Flick, 2006; Taylor et al., 2016).

Prior to the group interviews, I provided a guide of the questions and timeframe. Group interviews were audio recorded, which allowed me to focus on the conversations and act as a facilitator (Flick, 2006; Fontana & Frey, 2008; Taylor et al., 2016). The recordings revealed pauses, intonation and hesitations that occurred in dialogue; I interpreted these as a reflective process in communicating ideas. Given the volume of information recorded, the group interviews were transcribed by a specialist company.

Qualitative interpretivist research tends to value and analyse the effect of the researcher on interviewees' responses rather than viewing the researcher as neutral. Therefore, it was important for me to recognise my own influence as the researcher on the process of collecting data and in the process of analysing data from interviews (Mukherji & Albon, 2010; Taylor et al., 2016).

Āta-haere, Āta-noho: Be intentional and approach reflectively, Give quality time to be with people

I realised the analysis and results of my study would be filtered through my own experiences and influenced by my own perceptions (Hara, 1995). Therefore, I approached people and their words with some caution, conscious of the on-going relationship I had with teacher educators as colleagues. With the current student teacher group, I was aware that as a teacher educator, there were potential concerns around power dynamics, as I would have an on-going relationship with them. It was important to keep student teachers involved and informed about my use of their information. As the researcher, I had control over the way I interpreted information (Came, 2013; Hara, 1995). However, this control was not without influence from the input of research participants, the texts I read, the supervision guidance I had been given and the many conversations I had within and outside the research space.

Finding a space for group interviews and retaining confidentiality required āta whakaaro – careful deliberation. To balance work, family and personal commitments, I chose a location central to the research participants. At the beginning of group interviews, I introduced my study and discussed the confidentiality of the interviews and gained agreement amongst group members to retain each other's confidentiality. I sent the interview transcripts to the research participants for member checks (Flick, 2006).

Fontana and Frey (2008) suggest that interviews and observations go hand in hand. However, ethical requirements reshaped how both methods were undertaken. I was required to undertake observations of my own teaching practice.

3.6.3 Observations

The purpose of observations was to capture inclusion in action (Taylor et al., 2016). Observations allowed me to consider what discourses and emancipatory tenets of inclusion were evident in my teaching interactions (Hatch, 2002). I was aware that observing myself could be considered as navel gazing and might endanger my study to self-aggrandisement (Fontana & Frey, 2008). As an insider researcher, there were also some limitations in relation to who could be observed. These limitations included conflicting workloads and cost in time and money to bring an observer into my classes, or to observe other teacher educators at other campuses across Aotearoa New Zealand. Ethics to record classroom observations was obtained from both academic institutions. Approval was given on the provisos that no data relating specifically to student teachers was used, and that student teachers were informed and provided consent before observations began (Mukherji & Albon, 2010).

I sought permission from two student teacher cohorts for observations to be undertaken in classes I taught (Appendix 7). I considered additional ethical responsibilities, such as storage and anonymity, that recording observations presents (Mukherji & Albon, 2010). A video camera was set up in the classroom and directed towards the front of the class, away from the student teachers. After watching the first trial recording, it was clear that there were issues with the volume and clarity of the audio recording. Therefore, a voice recorder was also used, initially in a set position and then carried on me, to capture my own voice rather than those of student teachers close to the technology.

Including technology influenced the way student teachers and I engaged with each other in class (Hatch, 2002). At times, student teachers hesitated to respond aloud to classroom activities, even when they understood that their information was not being used. Video recordings showed that much of my time was spent outside the range of the camera lens and reflected the limitations of a stationary camera and digital recorder to capture high quality data. Used in isolation, the data collected from observations would

offer a distorted view of the classroom session. Therefore, my analyses were considered in relation to what the literature said as well as the other methods I used (Hatch, 2002).

3.6.4 Journaling

As a research tool, the teaching journal was qualitative and linked to the collation of narratives. I used the journal as a vehicle for recording my thoughts, feelings and reactions to my teaching interactions (Mukherji & Albon, 2010). This enabled me to engage in the on-going processes of reflection and learning. In gaining ethical approval for a teaching journal, I was required to maintain confidentiality and anonymity of the student teachers in my classes (Cullen, Hedges & Bone, 2009; Taylor et al., 2016). Keeping a journal offered a place for me to also record key ideas from reflective conversations with my teacher educator colleagues, as I would do in everyday teaching interactions (Taylor et al., 2016). This reflective process allowed me to capture ideas that others shared and to abandon, reshape or affirm my own teaching decisions and knowledge (Dewey, 2012).

While it was time consuming to keep a journal, it brought a richness to the data collated from classroom observations in an on-going manner (Hatch, 2002; Mukherji & Albon, 2010). The journal focused on my actions and reactions to student teachers, and the teaching decisions I made in the classroom setting. Although I understood journaling could be viewed as self-indulgent, maintaining a teaching journal provided another layer of insights about my teaching practice (Hatch, 2002; Mukherji & Albon, 2010).

It is impossible to maintain anonymity with a journal. However, the key advantage and benefit of revisiting past entries allowed me to re-interpret narratives in order to consider new understandings and experiences (Mukherji & Albon, 2010). Journaling was also an important process in document analysis.

3.6.5 Document analysis

As a cultural context with a settler-colonial past and present, I was interested in constructions of race. I was curious to see whether settler-colonial theorising was reified in policy connotations of race and disability as natural, inevitable and permanent, and what impact this had on inclusion and professional teacher identity (Stoll, 2014; Tuck &

Gorlewski, 2016). Document analysis offered a way to capture discourse contained within texts. Reading texts may help us look again for some of the taken-for-granted assumptions held about the world around us (Hatch, 2002; Mukherji & Albon, 2010). I was interested in key documents that shaped and regulated ITE and ITE programmes. Who benefitted from the perpetuation of the discourses that informed the text? It was important to be aware that any interpretations would always be through our own sociocultural and historical lenses (Mukherji & Albon, 2010). An important focus of the analysis of documentation was whether inclusive education or inclusion was incorporated. When I found evidence of inclusive education, I examined how it was positioned and described in the text.

For this study, the aim of document analysis was to explore the kinds of language and discourse used in government policy and legislation, ITE documentation, narrative records from the focus ITE classroom and teacher educator staff meeting notes (Hatch, 2002; Taylor et al., 2016). I analysed documents that regulated who belonged in ITE, what knowledge was privileged in ITE, and how that knowledge was translated into the ITE programme through learning outcomes for courses of study. Documents included focus ITE course notes, teaching notes and documentation from participants in class, teaching standards and dispositions. It was important that the document analysis was authentic and made clear who wrote the documents analysed (Mukherji & Albon, 2010). It was also important to consider whether the documentation was free from distortion or error (Mukherji & Albon, 2010).

The document analysis in this study was affected by the long timeframe. For example, at the time of early data collation, the 1996 version of *Te Whāriki*, the ECE curriculum, was being used in ITE and ECE centres. To reflect the on-going nature of this study, the updated 2017 document was also included. Other texts, and education and policy documents were also updated during the study. As a researcher, it was important to keep abreast of these changes, although it was difficult to do in a constantly changing environment.

3.7 Trustworthiness and Credibility

I aimed to understand inclusion from different vantage points by collating data from a range of sources (Taylor et al., 2016). I believed that each thread of data would contribute to the depth of the pattern I would find. Each of the qualitative methods provided opportunities to immerse myself in the understandings and beliefs that influenced student teachers and teacher educators in the way they enacted inclusion (Taylor et al., 2016). My intention was to gather data that would bring light to the way inclusion was played out in ITE, and therefore, offer meaningful insights to inform the current educational landscape. In wanting to turn over as many stones as I could, I examined documents that were produced by particular perspectives and reproduced particular perspectives of inclusive education (Taylor et al., 2016).

Collating useful data from classroom observations proved challenging as a stationary video camera was not able to pick up the rich data from the classroom interactions. The teaching journal notes, where I collated classroom observations and recorded notes through the analysis and writing processes, highlighted a richer interaction among student teachers and explained my absences on video footage (Flick, 2006). The teaching journal notes also provided a rich source as part of the triangulation of data, rather than a meaningful data source in and of itself, as it reflected my biases and beliefs in relation to what I did and said as a teacher educator in the classroom.

As a qualitative researcher, it was essential to maintain the credibility of my study. As the classroom observation data offered little that could be used in a meaningful way, I used it to inform my thinking about the research process. The classroom was only one space that contributed to a teaching and learning experience. The value of the teaching observations was strengthened by the planning undertaken before hand, and the critical reflections that occurred afterwards (Taylor et al., 2016).

I used conference presentations to share my initial thinking and findings with my study colleagues and to experts in the field. From these presentations, I gained their understandings and thinking (Flick, 2006). At times this placed me in a state of flux as my stance and understanding of inclusive education concepts and terminology constantly

shifted. I moved away from my initial interpretation of concepts, such as transformation, which I viewed as part of the current educational language trend. I was initially sceptical that a more complicated term could bring about change. I also realised that I assumed all people were able to critically reflect. I did not contemplate that power dynamics in relationships would influence how people were able to engage reflectively (Colvin, Dachyshyn & Togiaso, 2012). I also presented early pieces of my work to my campus teacher educator colleagues, who questioned, challenged and deepened my understandings. The greatest checks for credibility, however, were through supervision where feedback and critical questioning exposed the forms of knowledge I did not recognise (Flick, 2006).

I have returned countless times to the data, my memos, my coding and analysis, and theory. The process of data analysis involved editing, rewriting, checking and often beginning the process again (Flick, 2006). The methods and theoretical lenses guided my qualitative approach to learning more about the constructions held by student teachers, teacher educators and the bodies that govern ITE. I selected methods that I considered would take me closer to the life of ITE without being trapped by data (Taylor et al., 2016).

3.8 Presentation of Findings

Qualitative research allows the researcher to write themselves into the data story they tell (Taylor et al., 2016). As a naive researcher, I struggled to write myself into the story, preferring instead to use the words and thoughts of experts in the field. Hiding behind the voices of experts meant I orphaned my data (Taylor et al., 2016), leaving my data to reveal its own story and the reader to find the expert support. I stood back gazing at the literature and data, removing myself from the frontline defence of argument and assertion, hopeful that all readers would come in peace and be willing to find the connection.

After my initial coding and analysis, I fell into the habit of quoting hunches (Taylor et al., 2016). I found that, due to my dual positionality, I wrote my teacher educator and/or my marginalised identity hunches as plausible findings. With encouragement from my supervisors and colleagues, I turned to the literature (Denzin & Lincoln, 2008; Flick, 2006; Hatch, 2002; Taylor et al., 2016) to guide my writing and find where hunches had

shadowed realities. I also became captivated by the data (Taylor et al., 2016), taking the 'why say something once when you can repeat it' approach to data, by finding gaps and slipping in data as though it would patch a gaping wound.

My creativity in quoting hunches and placing data into gaps early in my writing was quickly spotted by my supervisors, and I learned just as quickly I was not very good at creative storying with data (Taylor et al., 2016). The need I felt to maintain credibility influenced my language choices, and I initially borrowed positivist terms to write a trustworthy analysis (Taylor et al., 2016). My immersion in an education system that privileged neoliberal ideology was reflected in my use of economic and quantifiable language. The light I shone to expose traditional and neoliberal forms of language and thinking also exposed my own repertoire of neoliberal, positivist language. For example, early in my analysis of data, I wrote a memo describing evidence-based data or data as facts. I moved with āta haere and engaged in āta whakaaro to consider the impact of the language choices I made.

The more I turned to qualitative research, critical theories and DSE texts, the more sharply the data stories came into focus. My hunches led me to different territories, but unfamiliarity with the nuances of each territory limited the way I thought and wrote. I gained greater clarity the more I read and talked. There were also times when I left an initial expression of a hunch. Encouraged to continue thinking, reading and returning to the hunch allowed me to reread, rethink, edit and let go. I have encased myself in the use of a snow globe metaphor that I believed captured the essence of the data. I used social constructionism to construct my knowledge and language alongside those who work in the inclusive education field and those who have knowledge in qualitative research. I used discourse analysis and critical theories to search out the assumptions and messages in my own writing. The snow globe acted as a place holder. It was a term and metaphor that marked a spot for me to come back to and smooth down the rough edges I had created with the snow globe.

I have used metaphors in each of the findings chapters. However, my eclectic approach meant that the reader was taken from architecture to weeds in the garden. As a

bricoleur, it can be useful to find different methods and theories to travel the data journey, but using disconnected metaphors separated the reader from the story. I did not want to abandon the data for a collage of metaphors. In order to present findings, I transitioned through phases of hope until I settled on an architectural metaphor. In chapter four, I use the framework of educational policy to reflect the external architecture and the impact this has on who is permitted inside and what happens within ITE. I then argue that the selection of interior design elements support or limit inclusion in chapter five. In chapter six, I consider an alternative architectural design to transform the educational landscape. Throughout, I have remained steadfast to using the data in its transcribed form. As I reviewed the analysis and use of data, the videos and voices of my colleagues acted as an ethical compass so that I did not lose myself to my story.

3.9 Conclusion

In studying inclusion and inclusive pedagogy, Pohatu's (2004) āta philosophy provided ethical tikanga principles encompassing two world perspectives of ethical research. Nestled within critical, social and disability frames of analysis, I considered the ethics of mā wai e manaaki tēnei kaupapa – respect. Who will maintain respect and care for this topic? Māku[33] – I will (Came, 2013). I wanted to recognise the historical issues of inequity and social justice as well as the contested nature of education and be alert to possibilities for change. The rights of the participants and the rights of the organisation at the heart of this study required attention. Thus, each element of the study determined the outcomes of the following element.

The nature of a qualitative study allowed me to be flexible and able to let go. Letting go required āta noho, āta titiro and āta kōrero. Proceeding in an ethical manner to ensure respect was maintained required flexibility and the ability to problem solve (Came, 2013). An ethical approach was particularly important in relation to the dilemmas I faced being a researcher of multiple positionality.

[33] Māku – for me; I will

I present the findings of my study in the following three chapters. In chapter four, I begin in the traditions of settler-colonial knowledge where power resides, faceless behind castle walls. Entry is permitted according to able, English-speaking identities. In chapter five, I focus on special education along with the principles that support inclusion. In chapter six, I consider the hope that biculturalism offers, not as the end itself, but as a platform of potential.

Chapter Four

The Architecture of ITE: Constructing the Profession

4.1 Introduction

In this chapter, I use the metaphor of architecture to frame the findings from my analysis of educational documents and research participant interview data. The metaphor of architecture denotes a formal educational structure designed on the shores of a different cultural landscape being imposed on Aotearoa New Zealand. In chapter two, I described the history of education, and the embedded and on-going nature of settler colonialism and ableism in the Aotearoa New Zealand context. I use these concepts to consider the architectural design of ITE and the influence this has had on inclusive education in ITE.

I use governmentality (Lemke, 2002) and the theory of social reproduction (Nolan, 2009) introduced in chapter two, as conceptual tools to support my analysis. I contemplate the structural foundations of the education system that has regulated ITE and constructed the teacher as a professional (Jeffrey & Troman, 2011), and I argue that little has been done to disrupt the disabling and narrow discourses of who is permitted in ITE and what knowledge is valued.

The chapter begins with my examination of the blueprints of ITE. This required an analysis of the policies that govern and regulate ITE and what is possible within education. My analysis includes a description of the purpose of education and the way this has reproduced the ideological underpinnings of settler-colonial society. I consider the influence of economic imperatives woven into the vision of education on desired knowledge, educational outcomes and citizenship. I discuss the regime of accountability in relation to its role in policing the possibilities of what knowledge counts and who belongs in ITE.

I conclude my analysis of findings in this chapter by arguing that professional teacher identity is framed and fixed in policy and becomes internalised. Hence, a professional teacher identity is produced by, and reproduces, educational and societal expectations that

already exist. I conclude the chapter with a recap of the key findings and the influence these have on inclusion and the way it is played out in ITE.

4.2 Architectural Design of ITE

One of the key claims from my analysis of data is that the architectural design of ITE remains true to the settler-colonial foundations of education from the 19th and 20th centuries. Just as Tuck and Yang (2014) maintain that settler colonials situate themselves at the top and centre of all typologies, I argue that this is also the case for education. I claim that the chief architect, the Aotearoa New Zealand Government, through the building blocks of education, maintains the dominance of settler-colonial ideology. To reinforce the conceptual design and oversee the integrity of the building system, key engineers are employed to work on behalf of the government. Educational engineers include the Ministry for Education, the Tertiary Education Commission (TEC), the Education Council New Zealand (ECNZ) and the New Zealand Qualifications Authority (NZQA).

In the following section, I discuss my analysis of the educational legislation and policy, the *Education Act 1989*, the *Approval, Review and Monitoring Processes* (*Approval Processes)* (ECNZ, 2010a) and *Te Whāriki* (Ministry of Education, 1996, 2017). I claim that the design brief of ITE reproduces taken-for-granted assumptions, particularly in relation to whose knowledge is privileged within Aotearoa New Zealand society.

My examination found that several documents govern education and set the foundations of what is possible in the way the teaching profession and educational settings are constructed. These foundations are anchored to the chief architect's vision through the *Education Act 1989*. The Act can be understood as a "written enunciation" of the principles and rules (Benade, 2011, p. 29) that provide the legal parameters of what and who are permitted in education. The Act uses underpinning legal foundations to reinforce the status and dominance of settler-colonial knowledge and values. My analysis also found that the Act reproduces the politics of civility, keeping difference in line under the guise of a just education system (Tuck, 2015; Tuck & Wang, 2014).

4.2.1 Blueprint of Education: Productivity

I examined four key educational documents: the *National Educational Guidelines* (NEGs) (Ministry of Education, n.d.-a); the *Four-Year Plan* (Ministry of Education, 2016); the *Statement of Intent 2017–2021* (*Statement of Intent*) (Education New Zealand, 2017) and the *Tertiary Education Strategy* (TES) (Ministry of Education & MBIE, 2014). My analysis suggests that they frame education within strong tenets of a market-driven enterprise. This, in turn, created a vision of education and the teaching profession as commodities. While the design brief of formal education has undergone some refurbishment since its beginnings in Aotearoa New Zealand, the rationale and purpose of education remain faithful to a settler-colonial past. That is, the purpose of education is to privilege monolingualism, ableism and the economic ambitions of the dominant group in society (Apple, 2011a; Ball, 2017; Giroux, 1997; Mutu, 2013; Stuart, 2016).

Economic ambitions can be seen in the NEGs, which state "Education is at the core of our nation's effort to achieve economic and social progress" (Ministry of Education, n.d.-a, para. 2). The sentiment of economic investment is also evident in the *Four-Year Plan*, which promotes "… establishing an investment approach to education, to ensure we are investing in the right services for the right learners to maximise educational achievement and longer-term social and economic benefits" (Ministry of Education, 2016, p. 6). While achieving economic success for the nation can be viewed positively, I contend that not all members of society benefit from a strong economy nor do all learners experience education success (Stuart, 2016).

The *Statement of Intent* reinforces the vision of financial advantage by stating that "New Zealand international education activities provide enhanced social, cultural and economic benefits, contributes to the Government's goals for economic growth and for the education system" (Education New Zealand, 2017, p. 14). An earlier document, the TES, holds the same vision, where tertiary education is considered "a passport to success for individuals in our society and supports wider economic growth and prosperity. Skilled people are essential to the success of businesses and other organisations" (Ministry of Education & MBIE, 2014, p. 2). I argue that this is a passport for those who make it

through a system that favours those who are already advantaged (Slee, 2019). A ploy of neoliberalism and governmentality is to persuade society that members must be fit and capable of contributing to the greater good of society (Lemke, 2002). The greater good of a few then becomes a valid reason to draft out any learners who are considered to be faulty.

Economic prosperity is further advanced in the *Four-Year Plan*, claiming that "… a great education is one of the strongest foundations for a prosperous life, a flourishing society and a strong economy" (Ministry of Education, 2016, p. vi). A strong market focus is supported by the discourse of an education system with a competitive edge. The discourse of competition is captured within the vision of the Ministry of Education (n.d.-b) that aims for all New Zealanders to be "productive, valued and competitive in the world" (para. 3). The economic drive for competition creates a society of winners and losers with education taking a central role in the production of successful citizens. In a competitive education system geared for high productivity, educational settings are organised to supervise, rank and reward learners who are the most successful (Foucault, 1977). Therefore, learners who maintain or increase productivity are favoured and learners who slow down the productivity line or draw on resources are assigned a lower rank. This, I argue disadvantages learners from diverse cultural backgrounds and learners with disability, who do not possess knowledge of the valued system and the abilities of the successful citizen.

Competition is also signalled in the *Four-Year Plan*, which maintains that the "system needs to offer competitive, responsive education that is of value to the learner" (Ministry of Education, 2016, p. 24). A strong focus on the economy and the promotion of competition sits within a neoliberal ideology (Apple, 2011a, 2011b; Ball, 2017; Giroux, 1997), pitting individuals against one another while reinforcing monolingual and ableist identities. I argue that a competitive education system that is designed within the language and cultural values of the dominant settler-colonial group, cannot claim equality and fairness. Instead, the education system reproduces human beings as individuals, who work in competition with one another, and for the greater good of the economy and the few who profit (Giroux, 1997; Tuck & Gorlewski, 2014).

4.2.2 Constructing the Able and Civil Citizen

Citizenship is another major theme in the Ministry of Education's vision for Aotearoa New Zealand. The Ministry of Education (2016) wants "an active participant and citizen in creating a strong civil society … [who] … has the choice and opportunity to be the best they can be" (p. 2); a citizen, who "is strong in their national and cultural identity…[and]… aspires for themselves and their children to achieve more" (p. 2). The underlying assumptions in the Ministry's vision of citizenship reinforce tenets of neoliberalism and ableism. These assumptions include: a shared meaning of citizenship; citizens in control of their own destiny and the same educational experiences for all citizens.

The first assumption is that we understand in whose national and cultural identity citizens must be strong. Having a strong national identity in a neoliberal society ensures that existing structures are reproduced to benefit some members and not others. The second assumption is that citizens control the factors that influence success and that all citizens want to achieve more. This is a key sentiment of neoliberalism where individuals are responsible for their own success. To view success in this way is to simplify the complexity of factors that support success. Set in social settings, learners do not control all the factors that support their success. The third assumption is a belief that the same education experiences will equip all its citizens with skills and desire to be active in society. This belief aligns with educational policies internationally (Forde & Torrance, 2017). A learner cannot be equipped with the necessary skills and desire to be active if they have been denied access to the educational setting or when they are marginalised within the setting.

Given that the Ministry of Education is one of the key agents of the Government, the purpose and vision of education can be expected to filter through to ITE as teachers are charged with the responsibility of meeting these aims. While there are some requirements in ITE policy that align with the purpose and vision of the Ministry of Education (2016), I maintain that the ITE requirements reflect an assimilatory approach to cultural diversity with settler-colonial cultural knowledge given status above all others, and an exclusionary

approach to difference that silences other ways of knowing, being and doing within the requirements.

4.2.3 ITE Structural Integrity: Code Compliance

The structural integrity of ITE lies within the *Approval, Review and Monitoring Processes* (*Approval Processes*) (ECNZ, 2010a), which sets out the requirements for tertiary providers to establish and maintain ITE programmes. As a set of structural requirements, the *Approval Processes* frame the way ITE providers are governed, who can enter an ITE programme and, what knowledge and skills student teachers must have to enter and to complete their qualifications (ECNZ, 2010a). The ITE requirements ensure structural integrity and were applied to new and existing ITE programmes on January 1, 2011 with amendments in 2013, 2015, 2016 and 2017. Foucault, cited in Gilles (2008, p. 146) describes government as practices and processes that direct human conduct. I contend that, in the approval, review and monitoring processes, language and discourse frame the way ITE is conducted.

Research by Darling-Hammond (2006) "inform[s] the requirements for ITE programmes and the processes by which these programmes are approved, reviewed and monitored by the Council" (as cited in ECNZ, 2010, p. 3). My analysis highlights approval of ITE as a regime of truths that reinforce and reproduce settler-colonial beliefs and the neoliberal agenda of educational policy and practice (Grierson & Engels-Schwarzpaul, 2004). The chief architects of education in Aotearoa New Zealand assert these truths. However, like Nolan (2009), I claim that the power relations between economic forces and socio-historical factors that influence and shape ITE provision are not always observable. Power is hidden within discourses of "highly effective teaching practice", "common mission and commitment" and "improving the quality" (ECNZ, 2010, p. 2). In the rhetoric of marketisation, accountability of the profession is a necessity; a public good.

"Programmes will be initially approved, and this approval will be on going, dependent upon satisfactory annual reports from the ITE provider and the programme monitor" (ECNZ, 2010, p. 6). Therefore, with building consent approved, the cycle of

accountability and ITE code compliance begins. The *Approval Processes* of the key regulatory bodies, the ECNZ and NZQA, occur in a regulated cycle (Appendix 8). Accountability measures in the *Approval Processes* can be described as "managerial panopticism" or an instrument of surveillance (Grierson & Engels-Schwarzpaul, 2004, p. 8). I claim that the teaching profession and the wider public are persuaded that accountability ensures quality returns. ITE requirements can be considered as instruments of surveillance ensuring compliance to the design plan and serving as mechanisms of exclusion, which limit and prohibit on-site entry to the profession.

Annual reporting to the ECNZ (Appendix 8) acts as a mode of regulation to oversee ITE programme performativity (Jeffrey & Troman, 2011). As the ECNZ (2010) states, "The ITE provider will write a programme report annually to the Council and will send a copy to the programme monitor. A template will be provided for this report. The report will have a self-review focus" (p. 8). Reporting can be considered a mechanism of governmentality, which allows the macro level to regulate ITE from a distance. Through this cycle of documentation, the ITE provider takes on the responsibility of accountability within an illusion of freedom. According to Lemke (2002), the "conduct of conduct… [ranges from the] … governing of self … [to the] … governing of others" (p. 50). The requirements of ITE approval, review and monitoring highlight the presence of self-governance through regular evaluations and reporting, as well as the collection of statistical data, while simultaneously ensuring compliance.

As a mechanism of compliance, the *Approval Processes* has the effect of normalising the expectations of government – in this case, what education is and who can educate. Grierson and Engels-Schwarzpaul (2004) explain governmentality as the management of relations between individuals and populations, subjects and the State, rather than an oppressive form of power from above. Through my analysis I posit that, as a macro level constraint, ITE requirements maintain the ideology of the dominant group, and continue to oppress and exclude those from marginalised groups in society.

Neoliberal technologies of governmentality are used as a tool to assess tertiary staff and ITE programmes (Jankowski & Provezis, 2014). Monitoring is one of the

technologies used in Aotearoa New Zealand ITE settings. As a technology of governmentality, monitoring requires ITE to self-govern, which involves monitoring to "be done annually in the first three years of delivery. Subject to satisfactory reports from the monitor the programme will thereafter be monitored every second year" for one to three-year programmes (ECNZ, 2010, p. 7). 'Subject to satisfactory' reports suggest a benchmark exists. As an incentive, satisfactory providers will have surveillance reduced to biennial reporting; an incentive to maintain the regulatory expectations.

The review of the ITE programme occurs "In its sixth year of delivery" and is "reviewed by a review panel" (ECNZ, 2010, p. 7). As part of the review, ITE providers are expected to report annually (ECNZ, 2010) and "Across each six-year period it will be expected that an ITE provider will at least once survey recent graduates and their employers to determine the 'fit for purpose' nature of their graduates" (p. 7). Framed within neoliberal ideals, students, teachers and their employers are consumers of ITE and their opinions feed into the regime of accountability (Jankowski & Provezis, 2014). As such, the review ensures that an ITE provider fulfills its role of developing knowledge workers to fuel the knowledge economy (Jankowski & Provezis, 2014).

To provide relevant information in the report process, the conduct of serveillance is not reserved only for the macro level agencies to oversee. My analysis showed that the focus ITE provider constructs its own mechanisms of surveillance to assess and evaluate conduct within the ITE programme. These mechanisms include teacher educator appraisal systems, regular student teacher and teacher educator evaluations of course content, teacher educator practice, environmental factors (resources, health and safety) and teaching practice assessments (home ECE centre and practicum). Student teachers are assessed regularly in relation to course content and teaching practice in terms of teaching dispositions as identified by the ITE provider and graduating teacher standards (GTS) (ECNZ, 2010).

4.2.4 Project Managers

The presence of power is constant, with assessment systems connected to market-driven discourses of education (Jeffrey & Troman, 2011). While never explicitly stated

in documentation, power is produced within the processes, engagement and interactions of people, roles and responsibilities involved. The ECNZ and NZQA are the key educational bodies overseeing the regulatory requirements and consent of the initial plans. A proposed ITE programme must also be presented to a panel of representatives. The ECNZ (2010) states that:

> The Approval panel consists of:
>
> - An independent chair
> - Two ITE teacher educators; one from the university sector and one who may become the nominated monitor
> - Two teachers from the teaching sector in which the programme is focused
> - An institution representative not directly involved with the programme
> - A Māori representative
> - A council representative. (p. 6)

In my initial analysis, I considered the representative groups appeared to be inclusive of relevant education groups. However, there is no indication or requirement that the approval panel reflects the diverse population within Aotearoa New Zealand. The entrance barriers to education have already excluded membership for diverse groups, particularly those who were limited within the educational landscape that precedes ITE.

These entrance barriers will be described in more detail in the following sections, where I draw on my analysis of data from interviews with teacher educators, and student teacher focus groups. Each panel member represents an educational sector, and as a member of the panel, their role is primarily to act as an agent of the Crown prioritising the requirements of the *Approval Processes*. This has the potential to reinforce the narrow views inherent in who can belong to the teaching profession and what knowledge is privileged in ITE.

The hidden nature of governance mechanisms of ITE was evident to Molly, who explained:

> They kind of operate at that macro level don't they? … I think anything that operates at that macro level can sometimes be a bit of a blunt instrument … I suppose they're trying to ensure that there's quality and there's expectations and standards. (Teacher educator)

While Molly noted that tools of accountability and surveillance can be blunt, she was positive about the rationale for such tools. Other teacher educators were unaware of the *Approval Processes*, which I suggest showed a trust in the processes and groups that decide what is best for education. The "Well defined standards of professional practice and performance" (ECNZ, 2010, p. 2) in the *Approval Processes* reproduce the spin of quality, expectations and standards (Moss, 2017) and reproduce existing constructions of the teaching profession. All educational policies were framed and recorded through language to persuade people to act and think in particular ways; the spin was embedded in policy rather than something added to it (Gilles, 2008).

4.3 Constructing the Profession: An 'Ableing' Entry

In this section I discuss my analysis of the *Approval Processes* and the influence the requirements have on who can gain entry to the teaching profession. I claim the architectural design of ITE is one bound to settler-colonial traditions of education in Aotearoa New Zealand. Therefore, constructions of the teaching profession begin prior to the point of entry to ITE and limit diversity and difference within ITE. Once inside the ITE structure, teaching preparation is demanding. Teacher educators are required to constantly model practice, construct powerful experiences, and be thoughtful and careful in assessment. As a "journey through an applied professional qualification" (ECNZ, 2010, p. 2), student teachers are immersed in practices that reproduce taken-for-granted assumptions about who can be included in ITE and what knowledge is privileged.

Outside ITE, the *Practising Teacher Criteria* (PTC) act as a mechanism of accountability (ECNZ, 2011). The criteria sustain beliefs about the skills and knowledge teachers must have. The PTC were developed with the aim of promoting quality teaching and guiding professional learning (ECNZ, 2011). According to the ECNZ (2010), "The criteria establish minimum standards of teaching and provide an aspirational framework

of continued professional learning and development that will improve the learning outcomes …" (p. 3). The criteria also promote the status of teaching and learning and serve to strengthen the public's confidence in the profession.

My analysis of ECE documents reflected an expectation of compliance for teachers. ECE centres and teachers must adhere to the *Education (Early Childhood Services) Regulations 2008* (EECSR) (New Zealand Government, 2008). These regulations include implementing the early childhood curriculum, *Te Whāriki* (Ministry of Education, 1996, 2017). The 1996 document focusses significantly more on the aims of the curriculum than teachers. The 2017 document refers to kaiako[34] throughout and has a dedicated section that describes the responsibilities of teachers. "Their primary responsibility is to facilitate children's learning and development through thoughtful and intentional pedagogy. This means they need a wide range of capabilities (Ministry of Education, 2017, p. 59).

4.3.1 Quality Control: The Selection Process

In my examination of the focus ITE programme selection processes, I found the provider must adhere to the academic requirements from the *Approval Processes* (ECNZ, 2010). The selection processes are the first structural mechanisms that potential student teacher candidates experience. Several processes are involved, and each process acts as a filter to ensure the appropriate candidates enter. The first process requires candidates to submit a written application. Candidates must include information about their educational history and language, a statement of interest and supporting references. The central office of the organisation filters the applications and informs the managers at the 11 campuses across Aotearoa New Zealand about the number of candidates for selection interviews.

The documentation provided by each candidate alerts the interview panel to any challenges the interview may pose. The selection panel members discuss issues before the selection procedures begin and after each task is completed until final recommendations are sent to the central office. Selection panels include members of the

[34] Kaiako – teacher

campus staff, members of the ECE community, a community member and a member of tangata whenua. The inclusion of tangata whenua is due to the historic foundations of Aotearoa New Zealand, a commitment to Te Tiriti o Waitangi in education and the bicultural nature of the ITE provider.

Selection involves four procedures: a group task; a written task; a numeracy test and an interview. These tasks are considered to represent the kinds of teaching and study activities that student teachers will experience in the teaching profession. Each task is allocated a mark. The tallied marks are sent to the central office where candidates are filtered once more.

When I asked Harriet whether she thought the written tasks were inclusive of differences in potential candidates' skills, she replied, "If someone has dyslexia and they're asked to write, and they're only given a certain amount of time, are we being inclusive? I don't know if we're being inclusive at all" (Teacher educator). Harriet raises a valid point about the potential barrier of a selection process that includes standardised expectations to act as a filter for who is accepted and who is refused entry. She also highlights a discourse held about the impact of differences on learning: *"*You know if somebody has hearing problems or those sorts of learning issues*".* Differences do not necessarily reflect an issue with learning; they reflect an issue with narrow expectations for candidates to share understandings and knowledge. Views perpetuated across society are reinforced on the inside and outside of the formal education structure.

4.3.2 Privileging Settler Colonialism

The ECNZ (2010) requires candidates "under 20 years of age for Diploma and Degree programmes" (p. 12) to gain University Entrance (UE) or the equivalent qualification for international candidates. UE qualifications represent the culmination of years within an education system constructed to maintain the values, skills and knowledge of the dominant group. For candidates "over 20 years of age … [requirements are] … set by the ITE provider for the candidates to meet comparable literacy and numeracy requirements as those entering with UE" (ECNZ, 2010, p. 12).

Valuing Western measures of intelligence began under the colonial education system in Aotearoa New Zealand. The *Education Act 1877* made primary school education compulsory with a list of subjects to be taught. School texts were imported from England and reflected the ideals of Social Darwinism, which stressed a hierarchy of race and the survival of the fittest. The superiority of whiteness was explicit in texts, which included statements, such as "Here is a white man. This race at present is the most powerful. White men are the best scholars" (Consedine & Consedine, 2012). From 1877 to 1904, school inspectors examined children to decide whether they could progress in their school studies. The pressure to pass was further increased as the results were often published (Swarbrick, 2012). Success in these examinations showed success in understanding the ideology of the time, and the cycle of ideology was repeated when these students chose teaching and education as a career pathway. Although the methods of assessment and examination have been extended and the processes changed, the underlying foundation of monolingualism, ableism and monoculturalism inherent in the Darwinian ideology remains within the requirements of the ITE landscape.

Another structure of the *Approval Processes* that limits the inclusion of diverse ways of knowing, being and doing is reflected in the English language competency requirement. ITE providers must assess all candidates' English language competencies prior to entry. Candidates "not meeting the literacy requirements must meet these prior to graduation from a programme" (ECNZ, 2010, p. 13). Aotearoa New Zealand has three official languages but, within the education system, English is the dominant language. Privileging English does not restrict the number of languages within the communities that teachers will be working in. However, monolingualism does limit the ability of teachers to include cultural and linguistic diversity, including members of society, who use assistive technologies or signing to communicate. Tabitha expressed concern about monolingualism in an increasingly linguistically diverse context:

> It's excluding people ... as we are becoming more and more multicultural. These people are the ones that actually have the skills to work with different cultures because they're living different cultures but you're excluding them from the teaching profession. We had an Indian woman.

> She's got a Master's degree. Most of her studies were actually in English ... at university level ... Because she didn't go to school here, she still ... has to do the IELTs [International English Language Testing System] (Teacher educator).

As with literacy requirements, candidates must meet numeracy requirements prior to graduation from an ITE programme (ECNZ, 2010, p. 13). Literacy and numeracy are considered as the "work of teaching" (ECNZ, 2010, p. 21) or the core tasks that teachers must perform to assist learning. According to the ECNZ (2010), the tasks occur "both inside and beyond the classroom" (p. 21) and include:

> … leading a discussion of solutions to a mathematics problem, probing students' answers, reviewing material for a science test, listening to and assessing students' oral reading and explaining an interpretation of a poem, talking with parents, evaluating students' papers, planning, and creating and maintaining an orderly and supportive environment for learning. (p. 21)

I claim that ITE remains focused on prized settler-colonial knowledge, such as English literacy and numeracy (Gorlewski & Tuck, 2018). This is not to dismiss the importance of these knowledge areas but it reflects the narrow way knowledge can be expressed will exclude some people while privileging others. As a result, people can be filtered out before entering the ITE structure, while others are moved swiftly to the front of the queue.

4.3.3 Constructions of Ableness

The fourth criterion of the "Good character and fit to be a teacher" in the *Approval Processes* (ECNZ, 2010, p. 23) requires teachers to be "mentally and physically fit to carry out the teaching role safely and satisfactorily" (p. 23). Possessing mental and physical fitness is rationalised by the requirement for teachers to maintain the safety of those they teach. It also reinforces an ableist view of a professional teacher, who is able to work efficiently. Carrying out the teaching role safely and satisfactorily reflects the

"deep roots of individualism" (Smyth, 2011, p. 3) promoted within a neoliberal ideology. In this case, each candidate must individually meet this criterion. The concept of collaboration noted by the ECNZ (2010), is made invisible by a preferred teacher identity (Smyth, 2011).

My conversations with the past student teacher focus group reflected the complexity of traditional views of a teacher and discourses of inclusion. Their views in relation to the criterion of mental and physical fitness aligned with the ECNZ (2010) requirement to "promote and nurture the safety of learners within his or her care" (p. 23). I assert that what is promoted in this construction of teacher identity is "a naturalised understanding of being fully human … [that] … erases difference" (Campbell, 2009, p. 12).

Robyn considered the complexities of dis/ability:

> I think there's also a line where people need to still be able to fulfil a job, or a teaching position to a quality standard, whatever that may be. It doesn't mean that someone who's in a wheelchair can't be a teacher because there might be ways and means around that. Centres need to adapt stuff for children who are in wheelchairs, so there's ways around that, but I think people also need to be realistic. (Past student teacher)

Robyn's thinking reflects ableist perspectives in the way personhood is constructed. To be able to care for another human being, you must be able to care for yourself in the way all capable people do. A sense of capability is reinforced by the ECNZ (2010) when it states, "[student teachers must] uphold the public and professional reputation of teachers" (p. 23). It also reflects the common sense of ableism and capability. Ableism is also present when Sophie shares an experience with a college student in her ECE centre:

> [The student] really got involved with all the kids and she played, and sort of got the kids a bit hyper at times. It was like … this girl just never stops. The kids loved her but sometimes she wouldn't listen to what the children were saying. She'd take on the role of mother and she was the only one … allowed to use the crayon, nobody else was. Afterwards I found out that

she was I think ADHD or something like that. That really made me think. So, if she wanted to be a teacher, could she? (Past student teacher)

The student's actions were rationalised by a medicalised label. The label was also used to question the student's ability to become a teacher. These conversations highlighted an existing belief of the members of the past student teacher group about who could become a teacher. Ableist views were also evident in the current student teacher group as Lily considered people with dis/ability aspiring to join the ECE teaching profession as brave. Lily described courage and strength as key elements in becoming a teacher:

> It's a very brave thing to do; to aspire to be an ECE teacher when you've got those sorts of obstacles, but to overcome them, that takes courage and strength. Then, if I was faced with a situation of learning alongside that person and possibly working alongside that person. I would have to weigh it up against the fact, you know, whatever difficulties that might cause me, imagine the difficulties that they have, so if they can face that and overcome that ... (Current student teacher)

Like Campbell (2009), I maintain disability is tolerated rather than celebrated as part of human diversification. I assert that removing the barriers from our thinking must begin with thinking differently. Thinking differently can be achieved when we work collaboratively with people who are different from ourselves. From a teacher educator perspective, Harriet felt that, while student teachers are prepared to work with children with dis/ability, working with adults with dis/ability was more difficult. She explained:

> You know, some people are not tolerant. They can be tolerant of children because children are children but when it comes to adults. I think it's harder for some people to be inclusive of them. You know, inclusive of them if they have a difference. (Teacher educator)

Harriet considered the reasons for a lack of tolerance for adults with dis/ability:

> It comes down to a fear of the unknown. People don't really know how others will react. I think there's a little bit of fear and a little bit of … too different from me, I don't know how to deal with it. (Teacher educator)

One of the keys aims of ITE programmes is to create teacher identity (Pelini, 2011). Filtering out diverse skills and knowledge at the point of entry limits the possibilities of teacher identities created. The competitive market-driven aims of education create tensions for the kinds of teacher identity desired and the reasons teachers teach.

4.3.4 Model Citizen

One of the selection tasks for the focus ITE provider focuses on professional teaching dispositions. Candidates are given a list of teaching dispositions created by the ITE provider. The candidates are asked to rate the importance of each disposition individually before coming together as a group to select the five most important ones. The selection panel focuses on the relational skills of candidates negotiating together, not the disposition skills themselves. On the surface, this task appears to be open to diverse perspectives about the kinds of dispositions teachers might have. However, the task reflects existing beliefs that the ITE provider and student teacher candidates hold about teachers.

The ECNZ (2010) requires that "the ITE provider's selection process will be guided by the Council's criteria for *Good Character and Fit to be a Teacher Policy 2007* to enter the profession" (p. 23). From a social constructionist stance, identity is shaped through the communicative processes between people and the discourses they hold (Burns & Bell, 2011; Spiteri, 2009). The criteria communicated by the ECNZ (2010) reflect a traditional discourse of teacher identity as being morally sound. My analysis of these criteria found that teachers are constructed as law-abiding and trustworthy citizens, who possess integrity and a moral justness.

To satisfy the ECNZ that they are law-abiding citizens, teachers must have a police vet. Teachers must display respect for the law and be "reliable and trustworthy in carrying out duties" (ECNZ, 2010, p. 23). Trust and accountability are principles of

professionalism and professional accountability, particularly when significant others are concerned; in the case of education, these are our future citizens (Czerniawski, 2011). Dominant ideological views of trustworthiness and law-abiding citizens legitimate the status quo of who can belong in the teaching profession.

Before student teachers enter ITE, they are already constructing teacher identities that reflect the different discourses held by groups of society. ITE providers have created an ideal identity of professional teacher prior to entry, which is reflected in their conceptual schema and graduate profiles. Discourses of teacher identity are also contained within policy and other educational documentation, which reflect a requirement of constructing a desired professional identity (Jeffrey & Troman, 2011). Yet, my analysis of good character and fit indicated an underlying belief that the character of a teacher is fixed. I argue that the view of teachers is fixed from outside and within the ITE architecture, with political ideologies reinforcing what these constructions are. The good character and fit criterion also constructs teachers as a safeguard for the protection of children. The protector of children discourse reflects the structural integrity and moral compass used when student teachers are selected to enter the profession.

In Aotearoa New Zealand, laws have been constructed from settler-colonial origins. Current knowledge and law are focused on maintaining the status of Western truths. These laws influence decisions about who is deemed to possess the right character to teach. The common-sense notion of this requirement is that we are ensuring that children and families are safe from harm. I suggest that, concealed beneath the good character criterion, is an underlying assumption that the laws of Aotearoa New Zealand are universally good and are appropriately wielded to ensure non law-abiding people do not enter the profession. The structures of settler colonialism have become naturalised within the architecture of ITE, making them invisible and inevitable to the educational communities they serve (Tuck & Yang, 2014).

As already mentioned, to address this criterion of good character and fit, ITE providers must ensure that all student candidates have been vetted by police before entering the programme of study. Police vetting reinforces the notion that ITE occurs

within a protected environment untouched by the outside world. As an added precaution, police vetting occurs throughout a teacher's time in the profession. Police vetting cannot predict who may become an offender, but the illusion and importance of the process is reinforced as a public good. Gabrielle described the discourse of lawful citizen:

> I suppose you're not going to give someone, who has got a criminal conviction for child molestation or something, a teaching job are you*?* ... [ITE] potentially is inclusive, because you don't want Joe Bloggs, who's been robbing banks and stuff, … I would say that its exclusive in a positive way. (Current student teacher)

Gabrielle's view reflects what Nolan (2009) describes as "order-maintenance policing" (p. 28). This is a perspective that claims that acceptance into the profession, along with the constant gaze of the ECNZ and NZQA, will keep teachers honest; compliance to a legal system that privileges the cultural perspective of the dominant settler-colonial group. Honesty, integrity and being law-abiding, while assumed to be inherent, must be carefully monitored in the system of professional accountability (Czerniawski, 2011).

4.3.5 Cultural Design Competence

In the *Approval Processes* (ECNZ, 2010), cultural competence focuses on Māori learners, with the expressed belief that educational success of Māori students is critical to Aotearoa New Zealand's future. My investigation found that the meaning of culture is narrow and the place of diverse cultural groups is silent in the data drawn from document analysis. The status and place of New Zealand sign language in Aotearoa New Zealand was acknowledged in *Te Whāriki*. There is, however, no explicit professional requirement to learn, teach and communicate using te reo Māori and the New Zealand sign language. Teaching and learning te reo Māori was noted for ITE providers in Māori immersion (ECNZ, 2010).

As the ethnic and cultural diversity of the population has increased, the ECNZ (2010) requires student teachers to display "respect for persons, for cultural and social values of

New Zealand, and for the views of others" (p. 23). I argue that constructions of teacher identity need to be broadened and inclusive of diverse languages and ways of knowing, being and doing, and be evident in ITE criteria and programme expectations. However, the challenge for ITE is that the construction of a culturally responsive teacher identity is limited by requirements that filter out diversity on entry. What is currently required of any potential ITE candidate and/or student teacher is to communicate effectively, with English being the targetted and privileged language.

The ECNZ (2010) asserts that "the work of teaching includes broad cultural competence and relational sensitivity, communication skills, and the combination of rigour and imagination fundamental to effective practice" (p. 22). When describing the influence of *Approval Processes* on selection criteria into the profession with teacher educators, Tabitha stated:

> It's making it a bit more difficult … for culturally diverse teachers to be accepted into the profession. The thing is, we talk about being multicultural or being bicultural, but I think people who are truly bicultural are usually those teachers that come from another culture. Even when you look at the graduating teacher standards, one of the standards says that teachers need to be able to work with children with English as a second language… that's not included. We have no paper; nothing about that. So how are you supposed to learn how to do it unless you've experienced it yourself? Really learning another language, you might have a clue. I don't think monolingual people have a clue. (Teacher educator)

Tabitha highlights the constraints of the ITE selection expectations at both the Government level in relation to who can belong to the profession and the requirement to teach children with a different language. In the focus ITE provider, these constraints are reinforced by the interior design of its ITE programme. There is no dedicated course that focuses on second language acquisition, although second language acquisition strategies for te reo Māori are included in a first- and second-year course. The focus ITE provider

also has a te reo Māori programme that includes modelling and practising learning an additional language.

Harriet and Molly both describe the focus ITE provider as being inclusive of diverse groups. Harriet noted tentatively:

> I don't really know. I would like to think we are. That we do walk the talk, but who knows. I don't see a great diversity in my class in terms of diverse learners. I think we're quite accepting around the cultural differences as an organisation. I think we celebrate that difference very well; religious freedoms as well. We certainly don't discriminate because of cultural backgrounds, religion or gender. (Teacher educator)

Molly explained the "the diversity of the student group is ... well it's more reflective of the context here, the regional context" (Teacher educator). Molly had moved from another region and into a field-based ITE provider. She expressed that, in her current context, diversity is "different ... here to what I experienced at the other ITE institution." She recognised "more diversity here, [such as a] ... a programme targeted to get more males into ECE. ... that's one aspect of diversity." Molly also noted a "real diversity of experience" due to the field-based nature of the ITE programme and the requirement for student teachers to work in ECE centres. The narratives of these teacher educators reflected an acceptance of, and openness to, diversity within the focus ITE provider. Yet, this diversity is not addressed by the ECNZ's (2010) requirement that privileges English as a key communicative tool within ITE. Cultural responsiveness and cultural inclusion in ITE is discussed further in chapter six.

4.4 Conclusion

To understand the way inclusive education is enacted in ITE, I needed to investigate the wider architectural landscape of education in Aotearoa New Zealand and examine the educational design plan, and its purpose and vision. The ITE architecture is sympathetic to the landscape and design plan in which it was constructed. These constructions reflect the settler-colonial style associated with the chief architect, the New Zealand

Government. Two key design tenets of education in Aotearoa New Zealand include an economic imperative and the able citizen, who contributes to the well-being of the economy. These tenets shape the possibilities of professional teacher identity and a market-focused vision within ITE.

The architectural integrity of the ITE structure is governed by rules and regulations that are overseen by Crown agencies. A focus on a knowledge economy and economic imperatives drives a system of accountability and the maintenance of the status quo. The on-going reporting system that maintains credibility along with an in-house system of accountability creates an illusion of autonomy and self-governance of ITE provision. As with other education sectors, ITE providers must survive and compete with each other. Market forces have a strong hold over the continued existence of ITE. What inclusive education can be within the architecture is restricted by these central tenets.

Accountability and able citizenship are the security guards patrolling the entrance way of education. Each ensures that only able-bodied, moral and English-speaking citizens can enter the general teaching profession and contribute fully to the reproduction of settler-colonial knowledge and values. Evaluations measure the worth of student teacher candidates and determine who can enter, stay and exit an ITE programme. The traditional architecture of the 19th and 20th century no longer meets the requirements of the 21st century. Outdated notions of what education is and who can belong pose a risk to the well-being of increasingly diverse groups. To achieve inclusive education, a different approach to ITE must be constructed; an approach where diversity in knowing, being and doing is welcome in policy and ITE practices and is underpinned by the relational nature of our humanness rather than the individualistic ideals of neoliberalism.

Chapter Five

Prefabricated ITE Architecture: A Critical Design Eye

5.1 Introduction

In the previous chapter, I argued that the architectural design of ITE reinforced old paradigmatic and pre-existing constructions of education and teacher identity. In framing education in particular ways, I asserted the possibilities and meanings applied to concepts, such as inclusion are limited to comply with the architectural structure. In this chapter, I consider the influence of the external framing on the interior design, particularly in the way spaces for diversity and disability are organised. I argue that a lack of specificity of what inclusive education is has allowed different interpretations of inclusion to be enacted. I present two constructions of inclusion drawn from my analysis of key educational documents, student teacher and teacher educator interview data, and relevant literature.

The first interior design feature constructs inclusion as special education. I assert that inclusive education maintains deficit perspectives of the abilities of individuals and groups. Special education has reproduced an historical view that some people are more welcome than others within the walls of the educational structure. The second interior design trend constructs inclusion as belonging. I identify principles that I argue support belonging to be enacted.

The following whakataukī captures the essence of this chapter and the complexity of inclusion found within my study. I claim that while the corners of the architecture can be seen, the corners of the heart cannot. In the design of the interior, we must be conscious of the words and actions that deny the humanness of all individuals.

He kokonga whare, e kitea;
He kokonga ngakau, e kore e kitea.[35]

5.2 Constructions of Inclusion

From my review of literature, I found two key constructions of inclusion; inclusion as special education and inclusion as belonging. Constructing inclusion as special education reflects both the limits of a traditional education framework and the lack of specificity has on the interior design (Florian & Black-Hawkins, 2011; Macartney & Morton, 2011; Mitchell, 2005; Rietveld, 2010; Slee, 2001). The discourse of special education maintains a deficit view of individuals and perpetuates an ableist perspective of identity that enables discrimination against disability and difference. Special education narrows the possibilities of what inclusion can be. While inclusive education welcomes all learners into the educational structure, a special education approach does not. Learners with disability or from diverse cultural backgrounds continue to be removed from spaces with their peers and taken to an "itty bitty living space" (McMasters, 2014, p. 110; Musker & Clements, 1992) where they receive special attention.

5.2.1 Curated: Inclusion as Special (Needs) Education

A curated design is one put together by a designer; in this case the Government and their representative departments. The designer curates a collection of furnishings that reflect their design style or those that have an historical connection (Painter, n.d.). The curated design furnishings for the teaching profession are reflected in education regulations and policies, which reinforce dominant societal views or the ideology of groups in power (Benade, 2011). At the broadest level of governance in Aotearoa New Zealand, the *Education Act 1989* (New Zealand Government, 1989) sets out the legal requirements for all educational settings. What is included in the Act allows for some things to be possible while denying others. The Act, therefore, promotes a particular

[35] A corner of a house may be seen and examined; not so the corners of the heart.

discourse about what education is and who belongs in education. I argue that the architectural design reflects a settler-colonial history (Liachowitz, 1988; Slee, 2011).

As the first component of the curated collection, the Act guarantees the rights of all children to attend primary and secondary schooling. Rights to ECE are not explicitly mentioned, although the rights of the child are inclusive of all children from birth to 18 years of age. Inclusion and inclusive education are not mentioned either, although special education, special needs and special schools in relation to primary and secondary education are included in the Act. The Act defines special education as "education or help from a special school, special class, special clinic, or special service" (New Zealand Government, 1989, s 9). As a legislative document that impacts on all sectors of education, the design tenet of special education reinforces the rights of all people to be educated. However, education requires specialists, specialised settings and special plans for individuals with needs.

In my examination of other key education documents, references to the Act varied. The ITE *Approval Processes* (ECNZ, 2010) make no explicit references to the Act. As a legal document that regulates education and teaching as a profession, it is surprising that ITE is not required to introduce the legalities of the teaching profession. The *Licensing Criteria* (Ministry of Education, 2008), refers to the Act five times. The first reference relates to licensing for all ECE settings except where there are Limited Attendance Conditions and kōhanga reo (p. 5); the second relates to existing services (p. 7); the third relates to the right of entry (p. 32) and two relate to the curriculum (p. 37). I argue that the lack of visibility of the Act in ITE programme and early childhood requirements renders the exercise of power invisible (Grierson & Engels-Schwarzpaul, 2004).

To better understand the historical context of special education in Aotearoa New Zealand, I examined the trends on the international stage. In 1994, the Salamanca Statement signed by 92 countries guaranteed the rights of learners with disability to be included in their local educational settings (United Nations, 1994). Within the local architectural landscape, the then new Government responded with a significant policy that sought change to the interior design of educational settings. The architectural

response resulted in SE2000 described in chapter one (Massey University & Ministry of Education, 1999), which delivered a set of policy guidelines to support a national aim of achieving inclusive education "that provides learning opportunities of equal quality to all students" (p. 5). SE2000 signaled the beginning of considerable and on-going change for education. In line with international trends, SE2000 opened the doorway for people who had traditionally been excluded from mainstream educational settings and for those working within educational settings.

One of the tensions of SE2000 is that it reinforced a deficit view of disability that pathologised individuals as being in need of fixing by specialised experts and through different interventions (Purdue, 2006; Robinson, 2017). Rather than being excluded from the educational setting altogether, special education reinforced the exclusion of diverse learners within the educational setting (Brown, 1997). The discourse of special education was also reinforced in ECE settings (Purdue, 2006). For example, *Te Whāriki* reinforced a special education needs focus of inclusion, which has reinforced a discourse of special education in ECE settings (Purdue, 2006).

While generally accepted as an inclusive curriculum statement, I argue that *Te Whāriki* (Ministry of Education, 1996) employed the design practice of advancing colours. Advancing colours create an illusion of making something appear closer or larger than it actually is. In this case, the section on "Including Children with Special Needs" (Ministry of Education, 1996, p. 11) appeared to welcome diverse learners into ECE settings, but the expectation of an individual education or development plan for children with special needs signaled that issues resided within the individual. These issues required remedying with special accommodations and the provision of additional or alternative resources (Ministry of Education, 1996).

As described in the previous findings chapter, the *Approval Processes* (ECNZ, 2010) provide a design brief, which sets out the floor plan for entry and study within ITE. I found no explicit references to the term inclusion as a requirement in the *Approval Processes*. A traditional discourse of difference was evident in an appendix that supports the graduating teacher standards (GTS). As a requirement, the GTS include a reference

to “special (inclusive) education” (ECNZ, 2010, p. 30). The ECNZ (2010) also state that it is desirable if “teacher educators delivering this component … have qualifications, theoretical expertise and practical experience in special (inclusive) education” (p. 30). I assert that reinforcing inclusion as special education in ITE documentation has contributed to the reproduction of deficit discourses about learners with disability and diverse cultural backgrounds.

The special education perspective is evident in the GTS, which state that graduating teachers in practice must identify learning outcomes to make “reasonable adjustments and learning accommodations required” (ECNZ, 2010, p. 30). Inclusive education as special reproduces the perspective that people with disability require a well-appointed room within the design plan where special accommodations or specialists with expertise can care for and educate diverse learners (Baglieri et al., 2011; Kunc, 2000; Purdue, 2009).

My analysis found the GTS require student teachers to understand “the likely impact that a disability, behaviour disorder or difficulties in learning might have on a student’s access to and participation in learning” (ECNZ, 2010, p. 30). The wording suggests that issues of access and participation lie within the learner, reproducing the deficit view of the flawed individual. I argue that the recycling of deficit discourses of inclusion in educational policy continues to influence what teachers do in practice. When existing meanings of inclusion are bound to the discourse of special education, special education acts as a laminate for inclusion. Such a decorative veneer suggests all learners are included while quietly continuing to justify the perspective of the imperfect person requiring specialist attention.

The discourse of special education was also evident in my examination of the interview data. When describing how an ECE centre included a child with disability, Eliza explained, “teachers are able to communicate with him, talk and include him, or keep an eye on him, just like you would all the other children” (Past student teacher). The concluding sentiment of the statement “just like … other children”, signalled that staff was making an accommodation for the child’s disability. Everyday relational skills, such as talk and care are exceptional when used with children with disability. I claim that

discourses can reflect older traditional design trends buried beneath layers of good intentions.

The critical point of this analysis is that special (inclusive) education discourse has been curated in the design collection of the Government. As described earlier in this discussion, the architectural response to include learners with disability in Aotearoa New Zealand resulted in SE2000. Special education has maintained the clean straight lines of the traditional educational architecture. The corners of the house could be seen to be accommodating diverse learners. However, old paradigmatic practices reflected pre-existing and limited beliefs that have maintained ableist views of disability and difference.

A second key construction of inclusion was also evident in my analysis of documents and interview data. The theme of belonging appeared in the architectural floor plan of ECE, the mood board of the ITE provider and my conversations with student teachers and teacher educators. Building communities, where people feel a sense of belonging, is a construction of inclusion shared by other researchers and writers (Crouch et al., 2014; Gordon-Burns et al., 2012; Hall, 2001).

5.2.2 Inclusion as Belonging

Inclusion as belonging reflects a shift from making accommodations for individuals or fixing them to an approach that aims to nurture well-being within the educational setting. My analysis of document and interview data highlighted that when people feel they belong within educational settings, inclusion is enacted. As I unpacked the findings, I was mindful that belonging may result in unintended acts of uniformity and conformity or practices that reinforce exclusion and segregation within the interior (Heng & White, 2018; Kunc, 2000).

As the chief architect of education, the Ministry of Education (1996) recognised that the "the feeling of belonging, in the widest sense, contributes to inner well-being, security, and identity" (p. 54). Belonging was also identified by the Ministry of Education (2017) in the updated vision, the aim of which is to develop "competent and confident learners

and communicators, … secure in their sense of belonging" (p. 6). These sentiments of belonging reflect an inclusive view of children with disability as belonging to the educational setting and as a member of the community (Ballard, 2013). The sentiments also reflect a tension in the 1996 version of *Te Whāriki*, which promotes belonging on the one hand, and focuses on special needs on the other. This is a focus that requires individual attention through education plans and additional resources, and results in an outcome of learners being included but often in ways that separate them from their peers.

As explained in chapter one, the ECE curriculum consists of principles and strands that guide teaching decisions and curriculum experiences. The strand of belonging/mana whenua remains in the updated curriculum document (Ministry of Education, 2017). Included in the belonging/mana whenua strand are statements of evidence that reflect the goals and learning outcomes of belonging. Of the 11 examples provided, only one specifically mentions belonging; "children will demonstrate … a feeling of belonging … a right to belong" (Ministry of Education, 2017, p. 32). Teachers play a role in nurturing belonging "through social interaction … and by respecting the achievements and aspirations of each child's family and community" (Ministry of Education, 2017, p. 31). As a significant element of the ECE architecture, the curriculum was included in the learning outcomes of the ITE provider (Appendix 9).

As explained in chapter one, the focus ITE papers underwent a change. The four papers student teachers studied remained in the first- and second-year courses. However, each paper was updated, with learning outcomes for most papers being increased and modified. The following discussion reflects my analysis of the learning outcomes and the position the ECE curriculum, *Te Whāriki,* has within the papers of study. The learning outcomes will be referred to as old or new learning outcomes.

In two of the first-year papers, the learning outcomes explicitly refer to *Te Whāriki.* One of these papers aims for student teachers to "examine learning, development, well-being and play drawing on ... the early childhood curriculum" (Appendix 9). The other paper expects student teachers will "reflect on the significance of Te Tiriti o Waitangi ... and the development of *Te Whāriki* ..." (Appendix 9). In a third paper, student teachers

are " ... to become familiar with key documents ..." (Appendix 9) that inform their roles and responsibilities within ECE.

These three papers continue to make explicit references to the curriculum in new learning outcomes of the ITE provider's papers. The fourth paper also identifies *Te Whāriki* in relation to its development. One paper refers to the new learning outcomes as "the principles of *Te Whāriki* and how children's learning and development can be supported". Another new learning outcome aims for student teachers to "analyse the influences that ... *Te Whāriki* [has] as an inclusive document". New learning outcomes for the second-year paper also make explicit references to *Te Whāriki.* In one paper, student teachers are required to "examine and demonstrate ... participation and competence is enhanced through holistic ... with the strands and principles of *Te Whāriki*". In another paper, the new learning outcomes include references to the principles and strands of *Te Whāriki*. In the third-year papers, learning outcomes do not include any explicit mentions of *Te Whāriki* or its principles.

While engaging with the principles and strands of the ECE curriculum are encouraged in the learning outcomes across the three years of the ITE programme, an explicit focus on the strand of belonging is not required. Another key aspect of the three-year programme is teaching practice assessment requirements for student teachers. Through the GTS, links are also made to the curriculum, which student teachers are required to show examples of and teacher educators must assess. Included within the GTS criteria, graduating teachers must know how to teach, and know about learners and how they learn. There are also references to the GTS in the learning outcomes across the three years of the focus ITE study programme. These assessment requirements reflect the possibility of inclusive pedagogy, but what happens in practice depends on the interpretations that teacher educators and students teachers make.

At the beginning of this study, the focus ITE provider included a set of teaching practice assessments designed by their academic leaders. These teaching assessment criteria were organised into the same broad categories as the current GTS. Under each broad category, there were a set of standards with indicators of expectations, which

student teachers are assessed against. Student teachers are required to reflect “Standard J. Promotes inclusive practice” (Appendix 10). One of the indicators for this standard is “Shows concern for the well-being and belonging of all children”. Constructed in the architectural framework of educational policy, teaching practice assessments act as quality assurance or tools of governance. References to the curriculum were evident in the learning outcomes of the ITE provider’s course work. While an explicit reference to belonging was not visible, there were references to relational principles.

My analysis of interview data from current student teachers showed that they felt a sense of belonging was important to enact in practice. In discussing inclusion, family and belonging, Amelia explained, “that's the sort of feeling I would like to have for the children at my centre, that they know that they have a place*”* (Current student teacher). For Gabriella, inclusion was likened to belonging to a family. “When it's my family, I know these people so well, they know me so well, that no matter how much time we spend apart, when we get together you just click, and you feel so included, you know you belong*”* (Current student teacher).

I found that inclusion was also expressed by past student teachers as a sense of belonging to a family or whānau. For example, in recounting her experience of ITE, Eliza explained, “I really enjoyed the class … just felt like a big family, and I guess that is inclusiveness in a way as well” (Past student teacher). Robyn expanded on the notion of an ITE family by explaining, “I think where I say whānau … it wasn't just the students, it was the lecturers”. She explained that “… it was just how [teacher educators] welcomed us throughout the whole entire three years. I had that encouragement and ability from [teacher educators] that I could still do it” (Past student teacher). These insights reflect positive experiences of both family and ITE. Positive views of family and belonging could reflect discourses of belonging and family that circulate in society. Like other social groups, families are dynamic, and I argue that belonging in families is not always guaranteed. Belonging can also be premised on ‘people like us’, which I argue can exclude people who are not the same.

Robyn's inclusion of teacher educators shows the important role that relationships between student teachers and teacher educators play in supporting a sense of belonging in ITE. These narratives reflect the importance of experiencing belonging in the ITE environment for these student teachers. When Anna, who is an experienced teacher educator, described what inclusion meant to her, she said, "everyone wants to have that sense of belonging and purposefulness" (Teacher educator). Anna's perspective of purposefulness and belonging aligns with the curriculum statement and the focus group perspectives. In this case, the sense of belonging Anna described reflected her role in supporting student teachers to belong in their ITE setting. Therefore, relationships are central to belonging in ITE as a social setting. Accordingly, teacher educators must plan how relationships and belonging can flourish.

Anna and Robyn's statements show that ITE providers and teacher educators play pivotal roles in inclusion and must model and enact inclusive pedagogical experiences for student teachers consistent with ECNZ (2010) expectations. Oswald (2014) claims that when inclusion emphasises a sense of belonging, and where there is active, meaningful participation by teachers and learners, quality learning for all is achieved.

Understanding that a sense of belonging can enhance a person's sense of being, I returned to the data to search for clues about what skills and knowledge are required to achieve a sense of belonging. In the following section, I present principles that support inclusion and belonging that were identified from my examination of key documents, including the compulsory teaching assessment requirements of the focus ITE provider, interview data and literature.

5.3 Elements of Structure: Principles that Support Belonging

In this section, I present five key principles of effective teaching that support learners to belong. These five principles – knowledge, relationships, connections, collaboration and communication – are central elements that support the structural integrity of inclusion and a learner's sense of belonging. While the principles are discussed under separate headings, they are interwoven and enhanced by the presence of

the other principles. The final section of this chapter describes the complexity of inclusion, and the pivotal and overlapping role that each principle plays.

5.3.1 Knowledge: Customised Living

Gaining knowledge is one of the key aims of education, and as discussed in chapter four, knowledge that contributes to the economic well-being of the country is the most prized. In this section, however, knowledge refers to relational skills that are pivotal to customising educational spaces that learners inhabit, in order to create a sense of belonging. I argue that teachers must learn about their learners in order to know what the learners know and learn what else can be known about them to support them all to belong (hooks, 2009). This view is captured in the ECE curriculum by the Ministry of Education (1996), which states that the "starting point is the learner and the knowledge, skills and attitudes that child brings to their experiences" (p. 9). For this to be achieved, teachers and learners must take time to know one another (hooks, 2009).

In seeking to know learners and understand more fully the whole context of their lives, teachers must know the wider contexts that learners inhabit. In the updated curriculum, the Ministry of Education (2017) claims that "knowledge of children's families" (p. 35) and "know[ing] their identities and origins" (p. 54) are significant to belonging. This perspective is also promoted in the teaching standards of the focus ITE provider set out in Appendix 10. Students must pass "Standard E. Engages in assessment for learning". The indicators for this standard include the importance of "[recognising] the cultural values and beliefs of centre families" and "respond[ing] to children's interests and abilities in meaningful ways". I agree with hooks (2009, p. 185) that "knowledge is rooted in experience" and shapes what people know and how they know. Therefore, we must know more about learners' lives, interests and experiences in order to support their sense of belonging within an educational setting and to one another.

Another standard reflects the importance of knowledge about a learner's cultural background. Under "Standard H. Is sensitive to cultural diversities" (Appendix 10) several indicators require student educators to acknowledge and respect each learner's culture. Student teachers must also respect diverse family structures; this requires them

to know the learners they teach. The Ministry of Education (2017) also promotes "drawing on different ethnic ways of knowing and being" (p. 62) to enhance a learner's belonging and reflect the right of all learners to have their diverse ways of knowing, doing and being.

When inclusion is framed within special education, teachers struggle to know some learners beyond the labels they have been assigned (Goodley, 2007). A knowledge of learners enables a teacher to support them to know they have a place and to gain a sense of belonging within an educational setting. Knowing learners is also a central and reciprocal principle of developing and sustaining meaningful relationships. The importance of forming relationships for all in ECE is emphasised in the ECE curriculum, ITE teaching assessment requirements and the insights shared in interviews (Purdue, 2009).

5.3.2 Relationships: Colour and Movement

Relationships play a crucial role in the way learners, teachers, whānau and the wider community belong in education settings due to their social nature (McMaster, 2014). The *Approval Processes* (ECNZ, 2010) highlights Darling-Hammond's effective characteristics of an ITE programme. One characteristic is *"*Strong relationships, common knowledge, and shared beliefs among school and university-based faculty jointly engaged in transforming teaching, schooling, and teacher education" (p. 3). I claim that these relationships generate colour and movement throughout the internal structure of the ITE architecture. The flow of different elements supports the comfort and ease that can occur between the elements within any space; in this case, the comfort and ease achieved is between people.

The importance of belonging to one another in social contexts requires teacher educators to teach and model relational skills to student teachers. Student teachers are then expected to enact those relational skills in teaching practice. This expectation is reflected in the updated ECE curriculum that emphasises "the mana of the child and the importance of respectful, reciprocal and responsive relationships" (Ministry of Education, 2017, p. 7). This curriculum also stresses the importance of the reciprocity of relationships

expressed in principle four, Relationships/Hononga: "Developing social skills that enable [children] to establish and maintain friendships and participate reciprocally in whanaungatanga relationships" (Ministry of Education, 2017, p. 15). The former ECE curriculum document also asserts that an infant must become confident in relationships "to develop a sense of their own identity and the strong sense of self-worth" (Ministry of Education, 1996, p. 22). As a significant element of the ECE curriculum, forming positive, reciprocal relationships is a crucial component of ITE provision.

The outcome of ITE for student teachers is to join the teaching profession. Once registered, teachers continue to be appraised against another set of assessment called the *Practising Teacher Criteria* (PTC) (Ministry of Education, 2011). One of the key areas of the PTC and the GTS is professional relationships. Standard six of the GTS (ECNZ, 2010) states, that "Graduating teachers develop positive relationships with learners and the members of learning communities to build effective relationships with their learners" (p. 29). Under this standard, several criteria recognise the importance of: building effective relationships with learners; having knowledge and dispositions to work with colleagues, whānau and communities; and promoting a learning culture that engages diverse learners. While no explicit details are provided about how relationships are built and what an effective relationship looks like, the connection to positive outcomes for learners is signaled.

The teaching standards of the focus ITE provider include four assessment criteria under professional relationships. These criteria include: building relationships with children; promoting collaborative learning; building relationships with parents/whānau and working as a team member (Appendix 10). Of the other 14 standards, three include an explicit indicator about relationships and many contain aspects of forming or having formed positive relationships within the ECE community.

Teaching dispositions designed by the focus ITE provider (Appendix 11) are added to their teaching practice assessment processes. Three of the nine dispositions focus on establishing whakawhanaungatanga/relationships. These dispositions include teachers who are: empathetic and compassionate; inclusive; and relationally connected to people,

place and things (Appendix 11). Student teachers are required to pass an incremental number of teaching dispositions across the three years of study. I claim that, on the one hand, relationships are signaled as important to support belonging, but on the other hand, on-going assessment places the student teacher under observation with power residing in the teacher educator's role. Assessment processes can be understood as a technique of power; a tool of accountability, which is governed by the external framing of education.

From my analysis of interview data, the student teacher focus groups identified the importance of relationships within ITE. When discussing inclusive pedagogy and the importance of belonging, the past student teacher group drew on their classroom experiences with their peers and teacher educators. The group explained the importance of relationships in the classroom where they could support one another when they faced challenges. For Robyn, the importance of relationships for inclusion to be achieved extended to teacher educators. She described occasions when student teachers face personal challenges and the importance of having the support of teacher educators. Robyn explained, "there was always something else in our lives. We actually felt that in the relationships we had with the lecturers" (Past student teacher). Robyn suggested that in teaching practice "that's the relationship we should have with our whānau at the centres. If there's been a relationship breakup [in a family], you know not because we want to be nosy, because then we can understand, we can be there for the child" (Past student teacher).

Robyn's example showed the importance of reciprocal partnerships where power through knowledge is shared (Gergen, 2011). Ako, or reciprocal relationships, promote a climate that not only enhances learning but also reflects the nature of teaching and learning as occurring simultaneously between people (hooks, 2009; Williams, 2012). Positive relationships show benefits for teachers and learners. Therefore, I assert that establishing meaningful relationships that include all members of the community are important within and beyond ITE (Ballard, 2013; McMaster, 2014).

5.3.3 Connections: Boundary Breakers

Connections are vital in supporting relationships between people and place. In making these connections, boundaries of difference are broken, and a sense of belonging and inclusion can be achieved within the educational setting. The Ministry of Education (1996) expresses the importance of connections in the belonging strand, stating, "connecting links with the family and the wider world are affirmed and extended" (p. 54). The updated curriculum continues to affirm the importance of a child's connections (Ministry of Education, 2017).

As a field-based programme, the student teachers must work in ECE centres with other teachers, parents and children. Forming relationships that support all children and their families, and understanding the importance of these connections, require student teachers to be exposed to relevant teaching practices within their ITE programme. This is asserted by the ECNZ (2010) that state "teacher educators must constantly model practices … [and] … help link theory and practice" (p. 2). Making links between theory and practice is reflected in the focus ITE provider's documentation.

My examination of the focus ITE provider's documentation and my teaching journal showed opportunities for student teachers and teacher educators to make connections. Tutorials begin with mihimihi[36] with other activities, such as group work, class discussions and time for reflection at the beginning and end of the day for people to connect (Teaching journal). Other opportunities for student teachers to make connections include a home centre task, some assignment requirements, noho marae[37] experiences and teaching practice reflections (ITE document analysis; Teaching journal).

In the focus ITE provider's teaching assessment requirements, the importance of connections is stated in one of the nine dispositions student teachers are assessed against. During the three-year ITE study programme, student teachers are required to pass Disposition 9 which states, "relationally connected to people, place and things"

[36] Mihimihi – a statement about a person's relationships and connections within the world

[37] Noho marae – a stay at a Māori complex.

(Appendix 11). Connection is one of the key ideas and a learning outcome in a first-year paper that emphasises the importance of the "social connectedness of children's learning". Understanding connections to other people, places and things is important to build meaningful relationships where teaching and learning can be enhanced. The value of connections to support belonging is evident in Gabrielle's view of inclusive pedagogy: "however big or small they might be, just trying to find those connections so [learners] find that sense of belonging*"* (Current student teacher). Like Smith and Barr (2008), I argue that, when arrangements within the interior are considered, the flow of energy and sense of belonging are enhanced by connections between people, place and learning.

In the updated curriculum, the Ministry of Education (2017) states, "Children learn and develop best when their culture, knowledge and community are affirmed and when the people in their lives help them to make connections across settings" (p. 20). The importance of a learner's culture is also reflected in Robyn's view of inclusive pedagogy:

> … so, it's easy to make those connections if you have an idea of the child's culture. The ITE has given us a lot of insight into te ao Māori; what is of value to them, their ways of doing and being and all that. How they view life; how they view each other; how they view whānau. There's so much depth and richness to it. To be able to have a glimpse into that, when I do engage with Māori children and whānau, I can actually make some connection with them. whereas otherwise they would have been a bit of an enigma, or a mystery to me. (Past student teacher)

In Aotearoa New Zealand, the unique place of tangata whenua is recognised in Te Tiriti o Waitangi. As mentioned earlier in the thesis, this is considered the founding document of this country. As agents of the Crown, the ECNZ (2010) acknowledges that "the identity, language and culture of Māori learners are essential ingredients of the teaching and learning dynamic … [and] … Māori student achievement rises when they can see themselves and their culture reflected in the subject matter and all other learning contexts" (p. 29). While ITE is underpinned by settler-colonial values and beliefs,

acknowledging the connections implied in the partnership of Te Tiriti o Waitangi appears positive, but iwi Māori may view this optimism as contentious.

According to Petriwskyj (2010), definitions of inclusion have changed from those that have focused on assimilating learners into English language educational settings and adapting educational environments for children with disability, to definitions that support a child's sense of belonging. Inclusion of culture is evident in *Te Whāriki* (Ministry of Education, 1996) where "the cultural identity of all children, affirms and celebrates cultural differences, and aims to help children gain a positive awareness of their own and other cultures" (p. 18). In the updated curriculum document, there is an expectation that "all children grow up in New Zealand as competent and confident learners, strong in their identity, language and culture" (Ministry of Education, 2017, p. 2).

Accepting the identity of learners was expressed by Tabitha, who drew on her own experience of settling into Aotearoa New Zealand:

> When we come to a new place, we want to become one of the locals almost, but we still want to retain our identity. So how do you balance that? You feel that you belong here but you still, you are who you are, you don't give up where you came from. (Teacher educator)

Acknowledging learners' identity was also noted by Harriet, who explained inclusive pedagogy as being "about embracing and including. Accepting [learners] for who they are". Therefore, like Collins and Ferri (2016), I claim that to achieve inclusive pedagogy, teachers must commit to the learners within their educational communities by "making connections between people, places and things in their world" (Ministry of Education, 2017, p. 32) and not to some idealised student, who readily traverses learning with ease.

5.3.4 Collaboration: Multi-Layered Harmony

Collaboration is promoted by the ECNZ (2010), who state that teachers, "work co-operatively with those who share responsibility" (p. 29). The ECNZ's GTS also require student teachers, as part of Standard Six, to have the dispositions and skills to work effectively with colleagues, parents and whānau, and other community members. In my

analysis of the focus ITE provider's documentation, the importance of collaborative relationships is reflected in a teaching disposition that states "Whakawhanaungatanga: Is inclusive and works collaboratively" (Appendix 11). Student teachers must self-assess with indicators provided to guide their assessment. The indicators include, "shares ideas and resources, works with a team spirit and is a team player, values the contributions of others and builds reciprocal relationships" (Appendix 11).

Collaborative relationships are also promoted in the teaching standards of the focus ITE provider. Several standards reflect the importance of collaboration between student teachers and the teaching staff they work alongside. The four professional values and relationships standards relate to: promoting collaborative group learning; the importance of collaborating with whānau; and the importance of collaborating with staff. Collaborating with colleagues is encouraged when responding to children's interests and abilities in both assessment and preparing the environment for teaching and learning. Student teachers are also expected to collaborate with their colleagues to "carry out respectful and safe routines" (Appendix 10).

I found a tension in my analysis. The promotion of collaboration between teachers in some activities, such as planning, was at odds with the individual accountability promoted by a neoliberal agenda.

From my conversation with past student teachers, Belle captures the delicate balance of power in ECE centre practice when describing collaborating with children in inclusive pedagogy:

> I suppose the biggest thing would be seeing it as a partnership, and seeing it – the relationship – as equal. My role is more to guide and support, not to dominate and sort of put myself up there and impart all those things that I think I know. It's more about trusting them and valuing them, and that it's going to come out if you foster what's inside them. It's more bringing out from the child instead of you putting in. (Past student teacher)

Belle illustrates that power exists within any interaction. Rather than deny the presence of power or justify a teacher's right to power, she reflects the benefit of

collaboration. Working in partnership with children supports a collaborative approach to decision making. Belle does not remove herself in the process; she is there to guide and support. She reflects a belief that all children can contribute to what and how they learn. Belle highlights the relevance of collaboration across borders from ITE and within-centre practice (Messiou et al., 2016).

I argue that multiple layers of inclusion can be achieved when collaboration is supported and modelled in ITE programmes. Teacher educators must be alerted to opportunities to collaborate with all members of an educational setting and question when collaborative opportunities are denied.

5.3.5 Communication: Seamless Interaction

Communication is an important skill that supports and maintains relationships within and beyond the learning community. As a profession, teaching occurs within social environments that requires on-going communication. To enhance and support relationships it is vital that a teacher communicates with colleagues, whānau, learners and the wider community. This perspective is indicated by the ECNZ (2010) that states, "It is crucial that teachers in all sectors can effectively engage with and motivate the learners they are teaching. They must also be able to effectively communicate with the learner's whānau" (p. 16). As described in the previous chapter, I found limitations within current ITE documentation, with English being privileged as the language of communication. There was also no evidence of any other means of communication, such as signing or assistive technologies.

Communication is also evident in the GTS. GTS Four and Five focus on planning and sharing assessments requiring an ability to communicate clearly with a range of members of the educational setting. GTS Six and Seven focus on professional values and relationships highlighting the ECNZ's belief in the important role in a graduating teacher's development played by communication with learners, whānau and colleagues. I argue that communication supports partnerships, relationships and collaboration, and in turn, enhances educational experiences for all learners.

The ITE provider and student teachers assess communication within teaching practice during the three years of study. The indicators of communication fall under teaching dispositions focusing on relationships, such as "communicates in English and Māori", ethical and socially just practice that includes confidentiality, respectful and professional language and integrity demonstrated in interactions. For Disposition Seven, all indicators in teaching reflect the importance of communication and building relationships (Appendix 11). In an ever-changing linguistic landscape, expectations should reflect a broader approach to modes of communication and the resourcing that supports a view that all learners are included.

Eliza, a past student teacher, explained the importance of communicating with parents to alleviate their concerns. "We would always come and speak to you [parent] face to face, and let you know the situation" (Past student teacher). Eliza recounted a situation where a parent wanted to isolate her child from another child. The teaching staff communicated the centre's philosophy of inclusion and their stance, leading to finding a way forward for the parent and her child. While, there is an implicit message that the parent's voice and concerns matter, the rights of all children to be included and belong were prioritised. I assert that communication is part of the tapestry that weaves together seamless interactions between elements of the educational design.

During the discussion with current student teachers about inclusive pedagogy, Lily raised the importance of paying attention to diverse ways of communicating. She recalled two experiences with children, whose home language differed from English. Lily explained for one child:

> She had basically no English. She was Japanese and she didn't look like she wanted to be there [in the centre]. She used to just sit and watch. So I used to just sit beside her. It took about maybe three or four days and she started talking." (Current student teacher)

In this case, Lily described the benefits of paying attention to the child and taking notice of other cues she thought would enable communication. She reinforced the importance of being patient and present in the ECE setting in an natural way. Lily also

recounted another experience where a child communicated physically. “Another boy used to whack me on the backside because he didn't have English. I just watched him and smiled and stuff like that. That's how he started communicating with me” (Current student teacher). Here, Lily recognised physical touch as a means of communication.

Gabrielle, a past student teacher, also noted the benefits of learning a different form of communication for her son. She described her son learning sign language with one of his peers. She also described the positive outcome of learning new skills and the benefits of learning with a teacher, who has expertise in communicating through signing. Gabrielle’s son showed enthusiasm rather than confusion or reluctance to learn a different way to communicate and benefitted from bi- and multilingualism (Diamond & Hong, 2010; Mehmedbegovic, 2017).

Harriet teaches a third-year paper in the ITE programme in which student teachers are introduced to tools that challenge their own taken-for-granted assumptions and those of other people. Harriet explained inclusive pedagogy by drawing on her own teaching experiences:

> So, you know those tools of dualisms and assumptions, metaphors, … erasure – they’re all really good tools for the students to use, to consider what they’re actually doing and saying, … [it] took a couple of tutorials at least to talk about it with the … assignment article and then apply it to their own journal. They had a few epiphanies along the way …” (Teacher educator)

Harriet’s comment reflects the benefits of returning to new ideas, communicating regularly, using other sources, like the article, and the student teachers using journals to provide more meaning to the task. The student teachers were investigating inclusive education by connecting their learning to the task. They worked collaboratively in the class to unpack meaning and reflected back moments of discovery within the relationships they had formed in their class. Each of the principles of belonging is important; woven together they form a strong fabric for people to be included.

5.4 Conclusion

The prefabricated architecture of education has resulted in educational settings where monochromatic straight lines of the external framing have been maintained. Diversity within ITE is limited by the external demands to pass standardised tests before entry, to speak English and to pass assessments within the architecture. Settler-colonial and ableist discourses of teacher, learner and knowledge status have been maintained by special education. Special education has maintained deeply rooted deficit views of difference and disability. As a result, rather than being excluded from an educational setting, diverse learners have been removed to internal, itty-bitty spaces to fix the flawed individual.

Belonging is a dynamic and complex process that involves relational principles. Teacher educators and student teachers must be vigilant against complacency that reproduces deficit discourses. Belonging cannot follow traditional interior designs that reinforce hierarchical structures of society. Diversity and difference among human beings must be recognised, rather than hidden away in spaces to be fixed. Relationships and skills that help us know the other can support a sense of belonging. I assert that collaboration must occur in ways that are inclusive of all community members and between diverse groups of people. Collaboration in this way may offer an inclusive pathway forward in educational settings.

In returning to the essence of the whakataukī shared earlier, this chapter recognises that while the corners of the heart may not be seen, the existence of the heart is known. The teaching profession must be accountable to the value of humanity and privilege the well-being of all learners. I argue like hook (2009, p. 22) does, that "expanding both the heart and mind" engages us in an inclusive pedagogy and "makes us better learners because it asks us to embrace and explore the practice of knowing together".

In the following chapter, I propose an alternative architectural and interior design, where the corners of the heart are nurtured. Using Barnhardt's (2009) cultural standards, I offer opportunities for change that are informed by bicultural education. The chapter concludes with an analysis of critical reflection. This is a purposeful, organisational

decision aimed at leaving the reader with a pedagogical tool that is central to the āta philosophy, the tenets of DisCrit and the aims of emancipation.

Chapter Six

The Persistent Perspective: Re-culturing the Landscape

6.1 Introduction

In chapter four, I argued that the Aotearoa New Zealand education system was designed by architects faithful to the whakapapa of a settler-colonial blueprint. I claimed that this is an architecture that has maintained an ableist view of who can teach, what counts as knowledge and who learners should be. In chapter five, I described two constructions of inclusive education in the interior of the architecture, which I asserted were influenced by the external educational framing. I then raised and discussed the principles that enhance belonging as inclusion. In this chapter, I discuss the challenge and opportunities that bicultural education, which began in Aotearoa New Zealand in the 1980s and 1990s, has brought to the current architecture. I consider the possibilities that a bicultural approach offers to counter deficit, racist and ableist discourses; the decorative moldings of a vintage interior.

This chapter is organised to reflect the whakapapa of bicultural education within the Aotearoa New Zealand educational landscape. I begin with the recognition of the partnership of Te Tiriti o Waitangi. I then present my analysis of biculturalism in the ECE curriculum and the focus ITE programme. I use Barnhardt's cultural imperatives (1991, as cited in Penetito, 1996, p. 4) to analyse my findings of bicultural practices within the ITE programme. This section highlights the challenge that learning about another culture has presented to the ITE programme and the opportunity this provides to disrupt taken-for-granted, settler-colonial and ableist ways of knowing, being and doing.

I finish the chapter, following Tuck and Yang's (2014) argument that education has protected settler colonialism and ableism, by discussing the role that critical reflection plays in education. As a tool of inclusive pedagogy, I suggest that critical reflection must move away from thoughts that "go through our heads" to a process that is reflective and "truly educative in value" (Dewey, 2012, p. 1). In order to maintain the structural integrity

of an inclusive architectural construction, I propose that critical reflection can be a useful tool to find the spaces that restrict or limit the opportunities of all learners.

In the following section, I consider the whakapapa of bicultural education in Aotearoa New Zealand. As discussed in chapters one and four, settler colonialism has left an enduring legacy in the architectural landscape of Aotearoa New Zealand. The partnership between iwi Māori and the British Crown recorded in Te Tiriti o Waitangi had remained concealed behind Western laws and knowledge for more than 150 years before any change was seen within the landscape. The pressure asserted by iwi Māori in the 1970s and 1980s brought about change to the education sector with the inclusion of the Treaty of Waitangi in educational policy (New Zealand History, n.d). I begin with the findings of my analysis of educational policy and legislation documentation.

6.2 Whakapapa Bicultural Education: A Renovation of the 1980s

6.2.1 Te Tiriti o Waitangi: Encased in Settler-Colonial Policy

Casing, in architectural terms, refers to the framing around a door or window. In this discussion, I use the term to reflect the way partnership is framed by the dominant partner of Te Tiriti o Waitangi; representatives of the Crown. I claim that the Aotearoa New Zealand Government has used the *Education Act, 1989* as casing around how Te Tiriti o Waitangi can be interpreted and has consequently reproduced settler-colonial advantage in education.

The Act recognises and reinforces the principles of the English text; protection, partnership and participation. According to the Act, councils of educational institutions must "acknowledge the principles of the Treaty of Waitangi" (s 181, p. 330) as part of their function and in exercise of their powers. The objectives of teaching and learning require ECE and compulsory education "to instill in each child and young person an appreciation of the importance of the following … an appreciation of the Treaty of Waitangi and te reo Māori" (P1AA, p. 45). I argue that, in privileging the English version of Te Tiriti o Waitangi in education, settler-colonial knowledge has been privileged as a result. The settler-colonial takeover of the landscape was followed with an invasion of

other human beings' knowledge, customs and mind. In this way, iwi Māori were prohibited from access to their own goods in wider society and Māori knowledge was marginalised within educational settings cased in the goods of settler colonials.

Other references to Te Tiriti o Waitangi in the Act were in relation to the Waitangi Tribunal and the *Treaty of Waitangi Act 1975*. The first recognised Māori land claims; an interesting perspective of partnership in which one partner determines what the other partner will gain. The second relates to a statutory holiday named Waitangi Day[38] on which educational settings will be closed. From my examination of ITE documentation, I found that, the under the Treaty of Waitangi, the TEC sought "to support Māori aspirations, such as strengthened Māori language and mātauranga Māori research" (Ministry of Education & MBIE, 2014, p. 7). Again, this is an example of the senior partner determining what is necessary for the junior partner and reflecting the high status of settler-colonial knowledge that does not require an explicit mention.

Recognition of Te Tiriti o Waitangi highlights the casing of the dominant partner, who can determine what is possible and where recognition will occur. In the *Approval Processes* for ITE providers, the Treaty of Waitangi is not a requirement of the programme but is acknowledged as part of the GTS. Student teachers must "recognise that the *Treaty of Waitangi* extends equal status and rights to Māori and Pākehā alike" (ECNZ, 2010, p. 28). Equal status, without determining which version of Te Tiriti o Waitangi is recognised and what knowledge counts in becoming a professional teacher. The GTS (ECNZ, 2010) also require student teachers to understand "education within the bicultural, multicultural, social, political, economic and historical contexts of Aotearoa New Zealand" (p. 28). This is an image that shows colour and movement within the static framing of settler colonialism.

In an amendment to the EECSR, the Treaty of Waitangi is mentioned under C5 of the curriculum. It states, "The service curriculum acknowledges and reflects the unique place of Māori as tangata whenua. Children are given the opportunity to develop

[38] An annual celebration to acknowledge the signing of the Treaty of Waitangi

knowledge and an understanding of the cultural heritages of both parties to Te Tiriti o Waitangi" (Ministry of Education, 2008, p. 10). Finally, within *Te Whāriki* (Ministry of Education, 1996, 2017) the place of Te Tiriti o Waitangi is described in the introductory section. The Treaty of Waitangi is mentioned four times in the 1996 document and 14 times in the 2017 document, moving interchangeably between the English and Māori terms. This suggests that the meaning of the two versions is the same but, as explained in chapter one, this is not the case.

Acknowledgement of the Treaty of Waitangi in the 1980s reflected a positive move forward. However, the 1996 and 2017 curriculum documents continue to privilege the Crown's position and authority over the Treaty of Waitangi and the way it is understood. While the English version recognises the partnership between tangata whenua and tangata tiriti[39], it has done little to bring positive change for iwi Māori. I claim that it is essential to understand the way Te Tiriti o Waitangi influences theory and praxis to ensure the assimilatory forces of settler-colonial education are countered (Macfarlane & Macfarlane, 2012).

6.2.2 The Bicultural Curriculum: An Étagère

In honouring the partnership of Te Tiriti o Waitangi, *Te Whāriki* was the first bicultural curriculum in Aotearoa New Zealand (Te One, 2013). Like an étagère, a shelf used for displaying objects, I assert that the 1996 curriculum was used to display objects of a bicultural intent. According to the Ministry of Education (1996):

> This is a curriculum for early childhood care and education in New Zealand. In early childhood education settings, all children should be given the opportunity to develop knowledge and an understanding of the cultural heritages of both partners to Te Tiriti o Waitangi. The curriculum reflects this partnership in text and structure. (p. 9)

[39] British Crown – treaty people

Within the curriculum document, there is explicit recognition of the relationship with the tangata whenua. The document makes seven references to the bicultural nature of the curriculum. Part B devotes seven pages to ngā kōhanga reo[40] and is written in te reo Māori only. Four pages focus on the curriculum principles, which are mainly written in English with small passages written in te reo Māori. Kupu Māori included in the document refer to the whāriki, Māori and the Māori terms for the strands and principles. Of parts A, C and D, 44 pages are written in English only. I argue that a document that contains separate sections for two cultures and ITE provision that does not require biculturalism as part of the *Approval Processes* present challenges for bicultural practice to be enacted.

As a bicultural document, the principles that were introduced in chapter two are provided in both English and Māori to reflect the partnership of Te Tiriti o Waitangi. This is represented in Figure 1.

Figure 1. *Principles & Strands of Te Whāriki* (from Ministry of Education, 1996, p. 13)

[40] Te Kohanga Reo are language nests or ECE settings where tamariki are immersed in te reo and tikanga Māori

The updated 2017 curriculum document acknowledges the Tiriti o Waitangi, tangata whenua and strengthens the use of te reo Māori within each section. The Ministry of Education (2017) recognises that:

> New Zealand is increasingly multicultural. Te Tiriti | the Treaty is seen to be inclusive of all immigrants to New Zealand, whose welcome comes in the context of this partnership. Those working in early childhood education respond to the changing demographic landscape by valuing and supporting the different cultures represented in their settings. (p. 3)

As described in chapter one, the Treaty of Waitangi and Te Tiriti o Waitangi are not literal translations of each other. Neither document refers to diverse cultures. Each document reflects two groups; iwi Māori and the Crown, including all British subjects. As a representative of the Crown, the Ministry of Education has asserted its own interpretation of the English document distorting elements of Te Tiriti o Waitangi to advance its dominance in the partnership. Following Colvin et al.'s (2012) assertion, I argue that the Ministry of Education's perspective of partnership in *Te Whāriki* reinforces competition among marginalised groups of people, rather than recognises Māori as key partners with equal status that other documents claim.

Te Whāriki 2017 increases the use of te reo Māori, and Māori ways of knowing being and doing. Four sections include whakataukī to encapsulate the ideas expressed in each section. A Māori worldview is provided through kaupapa Māori theory in a new section that includes explicit references to sociocultural theories. The expression of the whāriki that weaves the principles and strands of *Te Whāriki* has changed. Figure 2 presents the diagram, which reflects a greater Māori perspective with the colours representing te kore and te pō; states of potential within a Māori worldview.

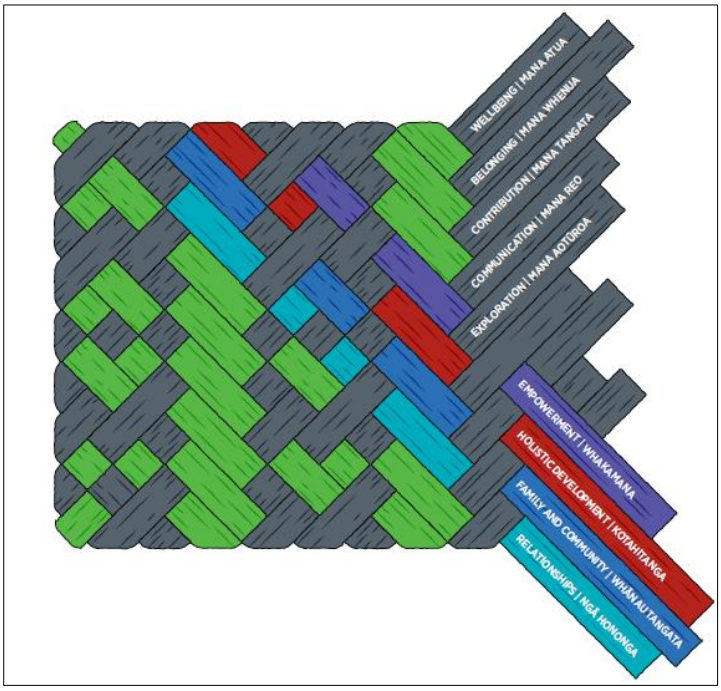

Figure 2. *Te Kōwhiti Whakapae Whāriki* (from Ministry of Education, 2017, p. 11)

The bicultural document makes space for other cultures, suggesting that the colours woven into the whāriki represent those other cultures. Each section includes an explanation in both English and te reo Māori. The Māori text is not a translation of the English. For example, the strand belonging includes, "Children and their families feel a sense of belonging" with the text in te reo Māori written below as "Ko te whakatipuranga tēnei o te mana ki te whenua, te mana tūrangawaewae, me te mana toi whenua o te tangata"[41] (Ministry of Education, 2017, p. 31). The Māori text recognises the status of the land, the places we belong to and stand upon, and the birth places of this generation of people. While the use of te reo Māori has increased, in my analysis of the document, the Ministry of Education's statement suggests the authority of the Crown to decide the meaning of Māori language as well as the Treaty of Waitangi.

[41] Ko te whakatipuranga tēnei o te mana ki te whenua, te mana tūrangawaewae, me te mana toi whenua o te tangata – children and their families feel a sense of belonging.

6.3 Bicultural Organisation: A Layered Design Approach

The focus ITE provider has a long history of advocacy for ECE. In the 1990s, the ITE provider was gifted a Māori name. This established a bilingual title and signalled a commitment to bicultural education. As previously mentioned, the organisation describes itself as bicultural (Appendix 12). While the organisation has expanded to introduce new academic programmes, my focus is on the ITE programme. In the following discussion I use Barnhardt's cultural imperatives (Penetito, 1996) to frame the analysis of the focus ITE provider as a bicultural organisation.

To recognise the context of Aotearoa New Zealand and avoid homogenising Indigenous peoples, I have selected the following Barnhardt cultural imperatives: spirituality (traditional ways of knowing, being and doing); local language; sustained local leadership and participation of elders; commitment to community with links between institutions and communities; and integration of functions (Penetito, 1996, pp. 4–5).

6.3.1 Spirituality: Threads of Te Ao Māori

Spirtituality recognises the importance of incorporating traditional knowledge. In my analysis of the focus ITE documentation, threads of te ao Māori are woven throughout the programme. Tikanga processes are integral to all aspects of the focus ITE provider's work. The focus provider states, "We are a bicultural organisation, practising tikanga and embedding te reo Māori into our daily mahi" (Appendix 12). Mead (2016) describes tikanga as a Māori custom law or concepts that traditionally guided Māori people in their day-to-day lives. The focus ITE provider also describes the teaching campuses as "reflecting the particular kawa[42] of their region and undertakes practices in accordance with mana whenua" (Appendix 12). In the same way that Barnhardt (2009) argues for Alaskan cultural imperatives, I argue that incorporating traditional knowledge, such as tikanga principles into education recognises the validity of Māori knowledge. In this way,

[42] Kawa – customary protocals

the rhetoric of biculturalism indicated in *Te Whāriki* (Ministry of Education, 1996, 2017) is brought to life in the focus ITE programme.

The first experience of spirituality through Māori tikanga processes occurs at selection interviews for student teachers. The selection process begins with a karakia.[43] The karakia is followed by whakawhanaungatanga;[44] a tikanga principle in which time is given to nurture relationships. Time is provided for candidates and staff to greet one another and share personal information. Once accepted into the programme, student teachers move through a more formal process of welcome and belonging; a mihi whakatau.[45] This process is usually led by the kaumātua[46] and all teacher educators of each campus are required to attend. I claim that the integration of traditional cultural protocol and spirituality not only reflects culturally responsive practice, but also serves to weave people to other people and place.

The key papers of the ITE programme incorporate tikanga principles into a group assessment as noted in chapter five. A group contract that includes three tikanga principles must be completed for the group assessment. The three tikanga include whanaungatanga, manaakitanga and kotahitanga. Whanaungatanga promotes positive relationships within the group; manaakitanga emphasises care of one another in the group and kotahitanga encourages unity among the group members. My analysis of the documentation shows tikanga principles are explicitly taught in mātauranga Māori papers at each year level. Tikanga principles place the well-being of people at the heart of a task recognising the social nature of learning (Williams, 2012).

In my analysis of interview data, tikanga principles were also noted when Anna, a teacher educator, described inclusive pedagogy:

[43] Karakia – blessings to open and close the day, meetings or events

[44] Whakawhanuangatanga – establishing relationships

[45] Mihi whakatau – an informal greeting process to settle into the new environment

[46] Kaumātua – a Māori elder

> I like to put on morning tea for my students when they come back from practicum. I don't have to but it's because I want to. I think it's about recognising that reciprocity between students and teachers and also looking at that concept manaaki and whanaungatanga. Sometimes students that don't experience these things actually begin to understand what it is to be in another person's place. I mean there's no point talking about manaaki if you can't demonstrate it yourself. (Teacher educator)

Given the historical failure of the Aotearoa New Zealand education system to respond in culturally meaningful ways to and for Māori people, Anna shows the benefits of enacting tikanga principles both in terms of the students' well-being and understanding embedded cultural knowledge. Acknowledgement of Te Tiriti o Waitangi and Māori ways of knowing, being and doing are also included in teaching assessment criteria. One standard focuses on Te Tiriti o Waitangi, while another standard focuses on te reo me ōna tikanga Māori. Māori concepts are woven throughout the other indicators for teaching assessment standards. For example, in a standard focusing on a safe and healthy environment, one of the indicators states, "role model practices which respect tikanga Māori" (Appendix 10). Disposition nine states, "demonstrates an appreciation of Papatūānuku"[47] and another standard about transitions includes an emphasis on, "the child's holistic well-being – whānau, manaaki, aroha and hononga"[48] (Appendix 10).

6.3.2 Local Language: Bespoke Design

I examined the way te reo Māori was used by the focus ITE provider. My findings showed that the ITE provider delivers a bespoke te reo Māori programme that all staff and students are required to participate in. The te reo Māori programme is organised by Māori teacher educators with physical resources created to support teaching and learning. Every teacher educator is required to plan a 30-minute te reo Māori session within a half-day tutorial. The resource provided is organised into weekly tutorial content for each

[47] Papatūānuku – earth mother

[48] Whānau, manaaki, aroha and hononga – family, care for, feel compassion, bond

student teacher year group. These accord with Barnhardt's (2009) imperatives to recognise the utilisation of the "local language as a base from which to learn the deeper meanings of the local cultural knowledge, values, beliefs and practices" (p. 43).

Māori teacher educators play a role in supporting colleagues, who at an emergent or beginning stage of te reo Māori. All staff are encouraged to extend their knowledge and skill with te reo Māori by attending internal and external professional development opportunities. Te reo Māori is embedded into the tikanga, waiata[49] and karakia processes at the start of each tutorial, before food is eaten and at end of the day.

The weaving of te reo Māori and te ao Māori concepts is also evident throughout the teaching standards and dispositions. Teaching dispositions are written in both te reo Māori and English. Two dispositions make reference to Te Tiriti o Waitangi; one also notes communication in English and te reo Māori. Due to the self-assessment required for teaching standards and dispositions, student teachers and teacher educators are encouraged on paper to engage, but what is enacted in practice is left to individuals and there is no guarantee that te reo Māori will be used outside the ITE settings.

The cultural imperative of using the local language recognises the importance of integrating language wherever in-depth cultural understanding is necessary (Barnhardt, 2009). The commitment of the ITE provider to include te reo Māori reflects a commitment to the articles of Te Tiriti o Waitangi and bicultural education. The potential remains for other languages, particularly signing as an offical language of Aotearoa New Zealand, to be incorporated with an equally focused and committed approach. I argue that the claim that language and culture are intrinsically linked must be modelled, required and assessed during and beyond the ITE programme.

[49] Waiata – song, songs or to sing

6.3.3 Sustained Local Leadership and Participation of Elders: Timeless Design Principles

Penetito (1996) claims that sustained local leadership supports the credibility and stature of leaders or, in this case, Māori teacher educators, to the community. The ITE provider states, "Māori teaching staff lead the delivery of the bicultural components of our programmes. Each teaching base has kaumātua and kuia,[50] who advise on protocol and enhance the understanding of te ao Māori" (Appendix 12). Therefore, staffing extends to kaumātua that support the national organisation and at each teaching base, recognising that over time kaumātua have gained expertise in Māori knowledge.

Māori teacher educators invite the participation of kaumātua to sustain close and complementary links between the educational setting and the community (Barnhardt, 2009; Penetito, 1996). They do this by guiding te reo Māori, tikanga processes, sharing local knowledge, attending special community events and leading groups on noho marae.[51] Ensuring the presence of kaumātua reflects a commitment to bicultural practices as lived experiences. I argue that this emphasises the potential for deepening bicultural experiences when resourcing is planned and responsive to the beliefs and values of an organisation.

6.3.4 Commitment to the Community: Verdant Vistas

In my examination of the ITE provider programmes, student teachers attend a one-day noho marae held in their first year of study and an overnight stay on the marae during their final year. On the marae, knowledge and meaning is communicated beyond written

[50] Kuia – female elder (Māori dictionary, n.d.)

[51] A visit and stay at a traditional Māori setting in which te reo Māori is the first language and Māori customary processes are followed

and spoken forms, including the use of actions, waiata and a range of symbols as depicted in kōwhaiwhai,[52] tukutuku[53] and whakairo.[54]

Other data show that links with the community are made through professional development and collaborative workshops for mentor teachers. The ITE provider celebrates bicultural relationships with the community in an awards ceremony. Annual bicultural reports that reflect the work each campus engages in to strengthen relationships in the community with a focus on te reo and tikanga Māori are completed and presented to the bicultural awards group. A commitment to the community supports a connection to the verdant vista that lies beyond the doorstep of ITE, where Māori language and culture enhance relationships among the community rather than behind closed doors.

6.3.5 Integration of Functions: Form and Function

Penetito (1996) describes this imperative as a holistic framework rather than a fragmented approach to knowledge and learning. According to the ITE provider, "Māori concepts and tikanga are woven throughout our programmes and are combined with the best in international ECE research and practice" (Appendix 12). Figure 3 depicts the ITE provider's conceptual framework, which places the student teacher at the centre of the learning programme. Both professional and personal identity are acknowledged with key elements identified by the provider that reflect the wholeness of each student teacher and what they carry with them and learn during their study.

[52] Kōwhaiwhai – repetitive patterns often painted and used to adorn the ceilings and rafters

[53] Tukutuku – woven panels that depict local iwi Māori knowledge and stories

[54] Whakairo – carvings usually wooden and reflect the ancestors and guardians of local iwi Māori

Figure 3. *Identity Central to the Conceptual Schema (from Appendix 14)*

Māori cultural knowledge is woven into all papers. However, one paper strand is dedicated to Māori knowledge for the first two years. In other paper strands, Māori-focused themes include professional teacher responsibilities to Māori culture and language, and Tiriti o Waitangi. As a holistic framework, Pacific people's values, beliefs and knowledge systems are also woven throughout the papers. There is evidence in the documentation that supporting diverse perspectives is valued and inclusion is promoted as signalled in the learning outcome, "Pedagogical leadership embracing inclusion, diversity and child protection" (Appendix 9). The challenge remaining is how written sentiment is enacted in practice.

6.3.6 Bicultural Benefits: A Portal to Diversity

In my analysis of interviews, the bicultural focus of the ITE provider was considered to be a strong element of inclusive education. Potential candidates are made aware of the bicultural focus and must explicitly comment on this. However, what is said at the interview is not always enacted in study, as Anna indicated:

> For the face-to-face group, I've seen a remarkable change in these students. When this group of students started, they were very closed off. In fact, they even showed overt resistance towards things Māori, even though they

> understood they'd enrolled in a bicultural organisation. These students really struggled in the first year. They felt that they were being targeted through the content and being challenged about their own values and beliefs in their own families. These students have stood up to their own families in terms of racial attitudes towards others. In fact, some have distanced themselves and have actually advocated for the inclusion of te reo Māori and its implementation. In fact, so much so that our students are sometimes considered trouble-makers for being highly opinionated. (Teacher educator)

Anna believed that, as a teacher educator, the constructions student teachers hold can be changed over the course of study and when they are modelled. For the current student teachers, the bicultural focus supported their understanding of inclusion. Amelia explained:

> Probably the bicultural focus. Its made me more aware of the things that we should be doing in regards to biculturalism in our sector. Not just in regards to te ao Maori but also in regards to a lot of the many other varied cultures that are in our community. I think, you know including them. It's okay for you to be of a different culture and to have your own beliefs; you're not going to be treated any differently here. [The ITE provider] has given us a lot of insight into te ao Māori: what is [of] value to them, their ways of doing and being, how they view life, how they view each other, how they view whānau. There's so much depth and richness to it, that it's really neat to be able to have a glimpse into that, which I've never had before hand. So now, when I do engage with Māori children and whānau, I can actually make some connection with them. Whereas, otherwise they would have been a bit of an enigma, or a mystery to me. It's nice to have that because of [the ITE provider]. (Current student teacher)

Gabrielle reiterated the benefits of the bicultural programme, saying “I think it's that whole inclusion for everybody, you know not just Māori children.” (Current student teacher). Lily also reflected a similar perspective, stating:

> For me, it's a reminder that all children that come have their own culture. There's a lot of depth and richness to their cultures. If I can get so much out of te ao Māori, who knows what else I could gain from understanding these other cultures that might come in. It might not be ethnic cultures; it might just be family cultures or societal sort of cultures. To understand that there is a lot more that I don't know helps keep my mind open, and an open heart to them too. (Current student teacher)

Amelia explained the benefit of the bicultural programme:

> ... through study, it's that whole enlightening process, because you're more aware. You have a better understanding and that does come back to te reo and Māoridom, that whole aspect. That’s part of being a New Zealander. I'm born in New Zealand but New Zealand comes with a whole lot of other cultures and topics. If your eyes are open, you're more accepting. (Current student teacher)

In the Aotearoa New Zealand context, bicultural education aims to recognise the negative impact of settler-colonial education on iwi Māori knowledge and culture. Biculturalism acknowledges the partnership of Te Tiriti o Waitangi to a limited degree. I argue that biculturalism in itself is not a solution to inclusion, but it offers a platform and set of strategies for thinking about different ways to organise ITE settings. This perspective is reflected by Riley:

> I think ... if you can speak te reo Māori and maybe a little bit in Pasifika language, implicit in that is that you show respect to other cultures, then you are perceived as being inclusive. That it’s all around culture. Your practice is inclusive and it’s demonstrated by you being respectful in te reo Māori and tikanga Māori. It’s so much more than that. Students walk away

> thinking they can be really inclusive because they can say ‘ka pai’ and ‘kia ora’. And that is really the sum total of being inclusive. (Teacher educator)

She added:

> I’m going to address it from that point of view. There’s an intent for the programme to be inclusive … and to reflect inclusion, but I think we actually put a stamp mould on it. I think we believe that if our students can speak te reo Māori and, you know, are responsive, are respectful of tikanga Māori and they’re not Māori. That their own teaching practice reflects this, then that’s what inclusive practice is all about. I don’t think it’s all that. Well, I don’t think it’s just that … I think our programme, I think it goes part way. (Teacher educator)

Riley’s insights show the importance of reflective practice. Assumptions that the recognition of a different cultural group can be generalised to be inclusive of others reflects the danger of homogenising groups marginalised by the policies and practices of the dominant settler-colonial group. In maintaining Riley’s assertions that inclusion is so much more, in the following section I discuss the role that critical reflection plays in bringing assumptions to the surface, including those woven into the architectural structure of education.

6.4 Critical Reflection: The Fulcrum of an Inclusive Interior Design

While reflective practice was raised as an element of inclusive pedagogy that enhances belonging and inclusion in chapter five, my decision to place the discussion of inclusive practice in this chapter, is the final piece of deliberate data analysis. I want to draw attention away from the feel-good rhetoric of belonging and bicultural education, and return to Slee’s (2014) call to hunt down where exclusion exists. Therefore, critical reflection is the fulcrum of inclusion in policy and practice, and in this section, I assert it is a tool that must be used in collaborative acts among diverse groups.

6.4.1 The Role of Reflective Practice: A Critical Eye

My argument in this section focuses on reflective practice from my analysis of key education documents, the focus ITE provider's documents, journal data, observations and interviews. From the findings, I make three key points. The first point is that reflective practice plays a critical role in disrupting taken-for-granted assumptions (Liu, 2013; Smyth, 1989a). The second point is the importance of creating and maintaining opportunities to reflect on practice. The third point is the crucial role of a collaborative approach, where different views can be shared about teaching decisions and practice.

ITE providers are required to model and teach student teachers explicit strategies to confront their own deep-seated beliefs and assumptions about learning, and people who differ in their ways of knowing, being and doing (ECNZ, 2010). The ECNZ (2010) also refers to reflective practice in GTS Five, which requires student teachers to "systematically and critically engage with evidence to reflect on and refine their practice" (p. 28), thus showing the importance of reflective practice for student teachers.

6.4.2 Reflection in the Curriculum: Fine Interior Detailing

In my examination of the ECE curriculum, reflective practice was evident in each strand in a section called "Questions for Reflection." In the belonging strand, teachers are invited to reflect on how they "foster a sense of belonging in children of all ages and from all cultures" (Ministry of Education, 2017, p. 35) and to "learn about the languages and cultures of all families and in what ways are these affirmed in the setting" (Ministry of Education, 2017, p. 35).

Other strands also include reflective questions, which consider factors that influence inclusion. The contribution strand invites teachers to consider whether "all children experience fair and equitable access to, and participation in, play and learning opportunities" (Ministry of Education, 2017, p. 40). Teachers are also asked to reflect on what they do when children are "excluded by others and to challenge negative and stereotypical language and attitudes" (Ministry of Education, 2017, p. 40).

The Ministry of Education (2017) views teachers as a valuable resource that requires a range of capabilities. Capabilities include being "able to support the cultural and linguistic diversity of all children as part of an inclusive environment ... [and teachers who are] ... thoughtful and reflective about what they do" (Ministry of Education, 2017, p. 59). The fine details of the curriculum are crucial to the interior of the ITE programme, as reflective practice must be modelled and enacted so that teacher educators and student teachers can confront the assumptions and bias in their practice (Liu, 2013; Smyth, 1989a).

6.4.3 Reflection in the ITE Programme: Building Blocks

My investigation of the focus ITE provider's documentation showed there were several building blocks or references that encourage reflection in the learning outcomes across several papers at each year of the three-year degree. Student teachers are also required to complete formulaic teaching reflections over the three years of study. Reflective models are provided for each year, beginning with the O'Connor and Diggins (2002) model – 'Stop, Think and Change' in the first year, and the Peters (2009) model – 'Describe, Analyse, Theorise and Act' in the second year. In the third year, student teachers use the Smyth (1989b) model – 'Describe, Inform (analyse), Confront (self-awareness) and Reconstruct (evaluation and synthesis).

As the ECNZ (2010) suggests, the ITE programme includes some explicit teaching of reflective practice to support student teachers examine their beliefs and assumptions. The first-year reflective model is introduced during orientation to the ITE programme and expectations. Explicit teaching of reflective practice occurs again during the second year in a paper focusing on teachers as professionals. In the third year, during the practicum paper, the reflective model is used in a practicum assessment to unpack teaching strategies and approaches that support inclusive education.

A teaching practice assessment visit occurs for each of the four papers studied each year. After the teacher educator has concluded each assessment visit, student teachers must complete a teaching reflection before the visit is designated as 'passed'. Of the nine teaching dispositions assessed, three focus on reflective practice. These include teaching

disposition five – "Is reflective and responsive", disposition seven – "Is inquiring and critically aware" and the third – "Is transformational" (Appendix 11). All the teaching dispositions require student teachers to examine their existing practice and beliefs, and discuss strengths and areas of development with the visiting teacher educator (Appendix 11).

Student teachers are required to self-assess against the ITE programme's teaching standards, which includes one standard under professional knowledge – "Reflects on Teaching and Learning" (Appendix 10). Smyth's (1992) reflective questions are provided for student teachers to reflect against. These questions are included within a set of instructions for each reflection carried out each year of study. This is an opportunity for student teachers to consider change, and to act in a way that brings about social justice and equity. Reflective thinking makes links between everyday teaching practice, and the wider political and social realities.

Anna, an experienced teacher educator, considered that teacher educators were a key influence on inclusive education and bringing about positive change, noting the "biggest barrier to change is ourselves. … even as highly intelligent educators, we don't engage in that depth of reflective practice that confronts your own bias and your own prejudices for you to make that change." (Teacher educator) Teacher educators need to model the building blocks that underpin reflective practice to challenge assumptions to find alternative explanations. For any strategy to be successful, the way it is implemented is key (Florian & Black-Hawkins, 2011; Liu, 2013).

6.4.4 Reflective Opportunities: Refining Practice

Opportunities to reflect and refine practice were described in past and current student teacher interviews. A third-year assessment aligns with the *Approval Processes* requirement that student teachers "plan, implement, assess, evaluate and reflect on their teaching practices … [and] … to reflect on their own learning and practice to develop personal and professional goals" (ECNZ, 2010, p. 16). The assessment requires student teachers to complete three reflections that focus on inclusive pedagogical strategies. Belle, a past student teacher, explained:

> … when we had to do this assignment, I was on placement. So it was really easy for me because I had fresh eyes. I was quite critical of everything that was happening in my practice. It was an easy environment to see and to pick up once I realised what I was looking for. [It] was easy to see things because it wasn't my norm. Probably being reflective, being open, challenging yourself, challenging each other, I imagine it's a lot harder in your everyday practice. (Past student teacher)

Belle makes two important points about effective reflective practice. The first point is that, as a student teacher, her newness in a different setting enabled her to see the environment with fresh eyes. The second point is that she has more time to reflect than teachers might have in their everyday practice. In a teacher's everyday educational settling, reflective practice may be pushed aside in the busyness of daily practice. Limiting time to reflect on the complexities of situations can maintain teachers' assumptions about learners with disability and/or learners from diverse cultural backgrounds, while the familiarity of the same old practice supports the retention of a familiar rhythm (Dewey, 2012).

However, as Belle notes, thinking about practice does not always mean being critically reflective:

> … I suppose you only … reflect to gain insight, but you're only going to reflect on what you think you should … it's a tricky place to pick up on something new, if you haven't decided that's what you're going to look for." (Past student teacher)

If teachers are untroubled by their daily experiences, critical reflection may seem unnecessary. In this way, existing constructions become internalised and truths become habits of mind and enacted in everyday practice. When educators' habits are left unchallenged or unexamined, they can be oblivious to the effect these habits have on interactions with learners.

The internalisation of thinking as a habit is suggested in Belle's view of reflective practice when she says, "I think I'm … probably quite a reflective [and] critical person on

myself. So I think that aspect of it came quite naturally to me" (Past student teacher). The belief that we may be naturally talented at specific skills and activities may pose the danger of constructing learners as naturally disposed to be educable or not, and/or to belong or not. One approach to deepen reflective practice raised in my analysis of data is collaborating with others.

As Belle suggests:

> Tutor visits … probably talking with team members, because they bring in a different perspective. They can shed new light on something that you might not have thought about yourself … you know, when you've got the criteria, they're actually quite helpful because they do have really specific points to think about, and there are clear benchmarks or guidelines … I found them quite helpful. (Past student teacher)

Belle describes the benefits of different perspectives offered during teaching assessment visits by teacher educators. Providing student teachers with multiple opportunities to engage in teaching and to reflect on their experiences is crucial to developing life-long students of teaching (Bendixen-Noe & Naizer, 2000). I argue that the role of teacher educators to support student teachers develop reflective practice and challenge the existing constructions they hold about learners and learning is vital.

The benefits of reflecting with others was described by Robyn, who explained:

> You have conversations with others about your practice, about their practice and you are forever trying to better things, either yourself or a situation … I could be reflective on what is going well, or that didn't go very well did it? That's reflective but why didn't it go well? What could I have done? Or, wow that went brilliantly! … So, that's where the critical thing comes in, in my view. (Past student teacher)

Robyn also explained that, "I'm very keen for my colleagues to tell me about something that I could have done differently or something I did good, so that we can talk about it, and … grow more from it as well." Amelia asserted the importance of having

colleagues involved in the reflective practice, saying, "… I just want to know if there's something I could have done better, or give me your view and I'll make up my mind whether I actually prefer my way or your way, or I need to move in between." (Past student teacher)

Robyn recognised the importance of asking questions as part of reflective practice:

> See … I ask a million and one questions … it's like, so why did you do this? Why do that? … I'm not questioning them per se; I'm learning from their way. In the end, I make up my own mind … that kind of sits with me or there's no way I'm doing that. (Past student teacher)

Robyn claimed that questions were crucial to reflective practice. In an example of reflective practice, Robyn described the reflective process of observing and questioning. Robyn's insights and ideas were then shared with other teaching colleagues before a strategy was formulated to remove barriers and promote inclusion. A collaborative process of reflection was evident within the research processes of this study, including data gathering and analysis.

In a discussion with the past student teacher focus group about teacher selection, Sophie recalled an experience at the ECE centre, where it was questioned whether a young person labelled with ADHD was suitable to teach. As a researcher, I was presented with a "moment of turbulence" (Ainscow & Messiou, 2018, p. 10), which prompted me to question Sophie's statement. Through a reflective and collaborative conversation, the group recognised their assumptions about labels had limited the potential of certain groups of people. They could also recognise that characteristics of labels can be reflected in the practices of all people including themselves. In this case, difference had been constructed as flawed and reconstructed as part of being human. Change in thinking occurred with a question that reflected a different way of interpreting the situation. Therefore, like hooks (2009), I assert that collaborating with diverse thinkers in reflective practice can move people towards a greater understanding of human dynamics and differences.

Critically reflective practice, which incorporates wider social issues and questions underlying assumptions, may bring about a great change (Harrison & Lee, 2000). With increasingly diverse communities, engaging in reflective practice would seem to be an important pedagogical approach to model and support in ITE. Dewar et al., (2013) believe that teachers are often unaware of the way their teaching beliefs and actions impact on the experiences of learners. They assert that teachers must engage in pedagogical reflection, which involves probing one's cultural constructions of the world, and how these impact on learners and their experiences.

Dewey's (2012) idea that opinions and beliefs, which appear as ancient memories in one's mind and held in reverence as sacred knowledge, may offer a starting point to consider reflective practice in ITE. The beliefs that teacher educators hold about ITE and education may be reflective of traditions bound to a world socially constructed in a different era. Unless we provide opportunities to challenge or disrupt these understandings that have become "cast into a mold" (Locke, as cited in Dewey, 2012, p. 22), we risk perpetuating deficit views, retaining power imbalance and excluding some groups of people.

6.5 Conclusion

The privileging of the hegemonic group's perspective of what education is and who can belong protects and reproduces the traditional, able, monocultural and monolingual Western perspective of education. In this chapter I have considered the opportunities that bicultural education offers to disrupt dominant ways of knowing, being and doing. The focus ITE provider has employed strategies that align with Barnhardt's (1991 as cited in Penetito, 1996) cultural imperatives to strengthen Māori knowledge and bicultural practice. Unlike the requirements set out in the *Approval Processes*, the ITE provider has reflected the value of, and included languages beyond English as well as cultural practices that differ from those privileged by settler-colonial traditions.

Bicultural practices within the focus ITE programme have exposed student teachers to understanding a different way of knowing, doing and being, and the importance of this in Aotearoa New Zealand. According to student teachers, a bicultural approach supported

them to develop inclusive pedagogy. While this is a positive perspective for inclusive education, it is necessary to recognise that inclusion extends beyond biculturalism. Diversity and difference among human beings must be recognised rather than hidden away in spaces to be fixed. Relationships and skills that help us know the other can support a sense of belonging. I assert that, rather than simply being reflective, a critically reflective approach among community members and between diverse groups of people may offer an inclusive pathway forward. An alternative design interior where the corners of the heart are nurtured is called for.

Chapter Seven

Cultural Crossroads: The Hope of Intersecting Change

7.1 Introduction

In this chapter, I begin with a discussion about the findings chapters before summarising the key themes from my analysis of the data I gathered. I then consider the implications of my research findings before I conclude the chapter with a reflective discussion. In this study, I have investigated ITE to understand the role it plays in constructing teacher identities and how this influences inclusive education. A central element of my research has been the context of the focus ITE provider, which allowed me to investigate inclusion and ITE in depth. Underpinned by a social constructionist epistemology and ontology, I utilised a qualitative methodological approach to gather constructions of inclusion and the teaching profession. I used DSE and critical theories as frameworks to analyse written and oral texts and identify what discourses were evident. In the discussion that follows I present an outline of the findings chapters.

In chapter four, I applied the metaphor of architecture to highlight the structural framework of ITE, which I asserted remains anchored in settler-colonial traditions. These traditions have tethered the possibilities of teacher identity to ableist and Western/Eurocentric discourses. I argued that through neoliberal ideology, the tools of governmentality have created a regime of accountability in ITE and the wider educational context. These tools have produced a cost-effective blueprint that regulates what is made possible in ITE and who may enter the teaching profession. I examined the key messages of the Aotearoa New Zealand Government that are embedded in educational documents that underpin ITE, education and the teaching profession. From my analysis, I have suggested that key Government agencies act as the chief architects of ITE. These agencies are responsible for governing all ITE provision and ensuring each site is compliant to what I have argued is an economic and ableist vision of the teaching profession.

Investigating inclusion in one focus ITE provider allowed me to delve more deeply into the implications of Government requirements. In chapter four, I was also able to

present my examination of the focus ITE provider's programme documentation and the ITE entry processes to understand the way ITE requirements were interpreted and implemented. I was also able to gain insider perspectives of the ITE requirements from the perspectives of student teachers and teacher educators.

In chapter five, I used the notion of prefabricated architecture to illustrate the possibility for an open, more creative interior. I described the conflicting discourses of inclusive education that maintain or disrupt traditional deficit beliefs and practices. From the review of literature, I identified wide-ranging definitions of inclusive education that are applied in policy and practice as being one of the key challenges for the inclusion of all learners (Armstrong et al., 2011; Graham & Slee, 2008). While this offers possibilities for what inclusion looks like in practice (McMasters, 2014), an education system and teaching profession bound to traditional notions of education have reinforced deficit views of difference, which in turn, have limited what inclusive education can be. Restricted perceptions of personhood have restricted who is included and what inclusion is in principle and practice. I concluded chapter five with key principles that support inclusion through the concept of belonging.

In chapter six, I asserted that, within the Aotearoa New Zealand educational landscape, settler colonialism has not only reproduced old-world views within neoliberalism, ableism and monoculturalism but it lives in a symbiotic relationship (Campbell, 2009; Tuck & Gorlewski, 2016); where the survival of one depends upon the strength and survival of the others. I have argued that the bicultural design of the focus ITE programme offers an approach that has transformative potential for ITE and the education sector. The findings of chapter six reflect the "bricolage effect" of the focus ITE's bicultural strategies "where the clash of colour and materiality" of a bicultural design "is unexpectedly harmonious" (Belle, 2020, p. 27). The bicultural approach of the focus ITE programme might inform a focused and inclusive approach for the educational drawing board. I argued that biculturalism is not the solution to inclusion but that it offers a platform and set of strategies for thinking about different ways to organise educational settings in ITE.

7.2 Summary of findings

In this section, I summarise the five key themes I identified in the findings. These themes include: the reproduction of an ableist and monolingual construction of teacher identity; the traditional architecture of education maintains a system of accountability and compliance; constructions of inclusive education influence how inclusion is enacted; an intersecting approach to renovate the system through biculturalism; and the critical role of reflection – āta whakaaro.

7.2.1 Reproduction of an Ableist and Monolingual Construction of Teacher Identity

In chapter four, I argued that traditional thinking about who can and cannot teach is reproduced, and therefore, individuals are assimilated into existing beliefs about teacher identity. ITE plays a key role in developing a teacher identity. The construction of teacher identity depends not only on the way individuals see themselves but also on the way society constructs the teaching profession. I found that educational policy both maintained and reproduced dominant societal views of the teaching profession. These constructions have, therefore, become accepted as common-sense truths and are maintained as the status quo.

Like Rouse (1995), my analysis of the findings emphasised that teacher identity depends on the possession of certain properties. My research found two key overarching properties of identity that reflect narrow views of teacher identity. The first property is an ableist view that assumes that teacher identity is one of the able human being, who can respond to diversity rather than reflect it. The second property is one that privileges English and, therefore, reinforces the status of traditional monolingual, English-speaking teacher identities. These properties denote teachers as individuals and as members of the teaching profession. One of the key issues of constructions of teacher identity is the imposition of traditional values and beliefs about education and, therefore, who can join the profession.

In pursuing more insights into the fit of a person to teach, the current student teacher group questioned the common sense of including people with limited physicality to

perform all the tasks of a teacher. The group discussion revealed a heightened devaluation of disability in relation to becoming a teacher (Campbell, 2009). Campbell (2009) also asserts that, like racism, ableism is situated within the histories of knowledge and is embedded and concealed within the common-sense truths of the dominant culture. I claim this to be the case for diverse identities in the teaching profession. When asked about diversity, teacher educators acknowledged ethnic diversity with Māori and Pasifika teacher educators, gender and, in some cases, people with different language accents. The hidden nature of disability is reflected in an inability to identify academic staff and/or student teachers, who have differences beyond colour.

Like Czerniawski (2011), who claims that teacher identities are social in that identity blends an individual identity with a collective identity, I argue that the identities of teachers as professionals are constructed as fixed in ITE and this belief denies entry to people outside these fixed characteristics of personhood. The identity of teacher as able denies access to those who are viewed as disabled. The seduction of sameness that Campbell (2009) describes is largely unsaid in ITE policy but is inherent in the requirement to be 'fit to teach'. The requirement of teacher sameness was evident when past student teachers debated the inherent abilities of people (potential teachers), who are assigned labels, such as ADHD. The ADHD label raised aspects of difference that were considered a chimera for the teaching profession. This perspective reflected a fixed and negative view of difference, while the concept of sameness was quietly privileged and left unsaid.

I also asserted in chapter four that educational policies for mainstream educational settings in Aotearoa New Zealand privilege Western English-speaking identities. Stereotypical narratives of teachers as linguistically capable and morally sound are promoted within ITE requirements and educational policy (Smith & Barr, 2008). The privileging of English and the requirement of the IELTs for speakers, who have been educated outside English-speaking school systems, retains monolingualism as a key property of teacher identity. One of the key issues of monolingualism relates to the cultural embeddedness of language and thought (Burn & Bell, 2011). Monolingualism in English has been a tool of assimilatory policy since the signing of Te Tiriti o Waitangi.

With increasing cultural and linguistic diversity, the requirement of IELTs limits linguistic diversity within the teaching profession, although student teachers are required to recognise and respond to cultural diversity in practice.

7.2.2 The Traditional Architecture of Education Maintains a System of Accountability and Compliance

Another key theme I argued in chapter four is that the architectural design of the education system replicates a settler-colonial construction of education designed on a distant shore. Neoliberalism has replaced imperialism and capitalism as the current ideology underpinning the well-being of society. The language of neoliberal or free-market thinking litters the landscape of educational policy, reinforcing the view that the role of education is to produce compliant and hardworking citizens. Educational policies are used to outline the expectations, and aim to maintain a distance between the architects and the human faces who move within the education system.

This distancing of the management group is what "Foucault refers to government as 'techniques and procedures directing human behaviour'" (Gilles, 2008, p. 416). NZQA (2016) provides guidelines for approval and/or accreditation processes the tertiary sector must follow. The NZQA (2016) aims for a quality culture and uses an evaluative approach in "which evidence and accountability are valued and autonomy [for tertiary providers] is earned" (p. 23). Therefore, each institution must "maintain and improve their own quality and the outcomes they achieve for their learners and wider stakeholders, especially employers" (p. 23). Engagement in an evaluative process can support effective teaching practices being modelled and promoted within ITE. However, when assessment is underpinned by the Government's vision of a productive, valued and competitive citizen, the possibilities of what effective teaching is, is limited (Ministry of Education, 2016).

Governmentality is a tool also used by the focus ITE programme to meet the requirements of accountability. Accountability can be observed through the process of reporting and meeting benchmarks expected to maintain the ITE programme (ECNZ, 2010). I argue that the incentive to continue being funded and to continue business as usual are reliant on a system of accountability.

The *Approval Processes* (ECNZ, 2010) act as a mechanism of compliance for ITE. These key ECNZ requirements act as governance of self; in this case, the focus ITE provider. Forlin (2012a) claims that the quality and success of ITE programmes can be affected by increased accountability, limited budgets and economic restraints. In maintaining compliance, ITE providers must ensure a self-governing process is followed in order to meet and pass the review and monitoring expectations. I assert that this has the effect of normalising the expectations of what education is and who can educate.

7.2.3 Constructions of Inclusive Education Influence How Inclusion is Enacted

In chapter five, I introduced two main constructions of inclusion. The first construction was a view of inclusion as special education. The second construction was a view of inclusion as belonging, which incorporates key principles that enhance the way people belong. These constructions influence the theory and practice of the teaching profession. As sites where student teachers undergo professional studies to develop the art, craft and knowledge of teaching, the way inclusive education is understood, modelled and enacted is vital (Ballard, 2013; Florian & Rouse, 2009; Jordan et al., 2009).

I explored how marginalising and exclusionary practices have remained entrenched in the interior design of ITE through special (needs) education. Like Macartney (2014), who describes special education as a conservative response to diversity, my analysis of data exposed how special education continues to fixate on individuals as flawed humans in need of expert interventions. The special (needs) education focus was evident in the *Approval Processes* in the GTS that student teachers are assessed against during ITE. Special needs was also noted in other key educational policy documents, including the *Education Act 1989*, the 1996 ECE curriculum document, and SE2000. These early educational policies have influenced experiences of exclusion and marginalisation (Brown, 1997).

Viewing inclusion as belonging is a positive response to education for all. As described in chapters five and six, underpinning a sense of belonging are five key principles; relationships, connectedness, collaboration, communication and critical reflection. In recognising the social environment within which the architecture of ITE is

constructed, the principles of belonging are interconnected and overlapping, and enhance the way people come together.

7.2.4 An Intersecting Approach to Renovate the System: The Lessons of Biculturalism

In chapter six, I investigated bicultural education in the ECE curriculum and the focus ITE programme. I argued that bicultural education offers an approach to inclusive education where diverse ways of knowing, being and doing are considered as inherent in all elements and processes of an education programme. Using the *Alaskan Cultural Standards* (Assembly of Alaska Native Educators, 1998) to frame my analysis, responses from teacher educators and student teachers reflected the positive outcome of studying in an organisation where two world views meet. The importance of cultural competence to enhance the educational experiences of learners is further signalled in the requirements for the teaching profession expressed in the *Approval Processes* (ECNZ, 2010). The intersecting nature of racism and ableism identified in chapter four, highlights the potential of intersectionality to critically engage with the barriers to inclusion.

7.2.5 The Critical Role of Reflection: Āta whakaaro

In chapter five, reflective practice was briefly described as an element of effective teaching or inclusive pedagogy. A deeper discussion of critical reflection as a finding was presented in chapter six to signal its status as a crucial tool in all elements of the education system and any research project that aims to improve educational experiences for all learners. The benefits of reflective practice are promoted from the *Approval Processes* of ITE programmes (ECNZ, 2010) to the ECE curriculum (Ministry of Education, 1996, 2017). Dewar et al. (2013) suggest that teachers are often unaware of the ways their teaching beliefs and actions impact on the experiences of learners. This concern was noted by Anna, a teacher educator, who suggested that teachers do not reflect as deeply as they should. Reflection cannot simply be about adjusting surface features slightly; it must involve other people, other sources and other perspectives to counter a simple reflective gaze.

Critical reflection is also a necessary tool of research that involves bringing about change (Brookfield, 2017; Liu, 2013; Smyth, 2011). In chapter three, I described the use of the āta philosophy (Pohatu, 2004) and Came's (2013) framework of guiding questions to support the relational aspects and aims of a research project. In my work as a researcher, āta whakaaro was a necessary element to tell the story of the data. The implications of Pohatu's philosophy as a metaphoric compass and Connor et al.'s (2016) tenets are reflected in the following discussion that considers the implications of my study.

7.3 Implications of this research

According to Dewey (1916), "any education given by a group tends to socialize its members, but the quality and value of the socialization depends upon the habits and aims of the group" (p. 83). The broader aims of ITE reproduce a teaching profession that is founded by, and socialised within, settler-colonial aims and habits. While the profession is reminded of an inclusive intent, a dual heritage partnership, and a growing diversity in the population of children that student teachers will teach, ITE continues to privilege ableist and monolingual teacher identities above all others. One of the implications of this study is to consider how inclusion can be achieved if the teaching profession neglects to model it.

As a researcher with emancipation in mind, the qualitative nature of my study enabled me to place the mana of people up front, and to look for data clues that might unlock the shackles of exclusion, marginalisation and oppression. In this section, I discuss the implications of my research findings and key messages for the Government and their associated representatives, ITE providers and professional teachers. There are three key implications: the refusal to maintain educational policy and power; fixed teacher identities that reproduce inequities and exclusion; and critically reflective practice that must reflect diverse groups.

7.3.1 The Place of Refusal in Educational Policy and Power

Foucault (1977) claims that:

> Historians of ideas usually attribute the dream of a perfect society to the philosophers and jurists of the eighteenth century; but there was also a military dream of society; its fundamental reference was not to the state of nature, but to meticulously subordinated cogs of a machine, not to primal social contract but to permanent coercions, not to fundamental rights, but to indefinitely progressive forms of training, not to the general will but to automatic docility. (p. 169)

Education combines both the dream of a perfect society bound to philosophies of individual potential, and the meticulously subordinated cogs of the military machine that strive for economic efficiency above all else (Foucault, 1977). The power of these dreams has become the taken-for-granted truths of education that are perpetuated through processes of coercion evident in the ECNZ's (2010) ITE *Approval Processes* (Foucault, 1977; Gilles, 2008; Grierson & Engels-Schwarzpaul, 2004; Lemke, 2002; Van Dijk, 2001). Using critical theory and discourse analysis, my examination of the data showed how the dominant ideology of perfect societies promotes ableist and settler-colonial perspectives of the valued human being (Foucault, 1977; Tuck & Gorlewski, 2016; Tuck & Yang, 2015).

A productive society must construct future citizens who contribute to these ideals. As a result, ITE supports the teacher to identify those who sit outside the parameters of the ideal human. The developing student teacher is encouraged to consider resources with the aim of repairing and assimilating learners back into settings where the learner can either contribute to, or at the very least, do not disrupt productivity. For inclusive education to occur, the dream of what constitutes a perfect society must change and subordination to the cogs of educational policy must reflect the diverse landscape upon which education occurs.

Anyon (2009) asserts “power is a relationship which, by its very definition, involves constant contestation and a measure of freedom. Without contestation and choice, there does not exist a situation of power but one of domination” (p. 14). Chapters two and four reveal the settler-colonial architectural foundations upon which ITE is constructed and through which power circulates bringing warmth and light to some corners while leaving others poorly lit. As power, settler-colonial ideology sheds light on certain objects in the room and influences how we perceive them. As we become accustomed to the light, our perceptions become embedded and naturalised, and this I argue, maintains compliance to the status quo (Van Dijk, 2001).

To understand the influence on the design form ITE takes in Aotearoa New Zealand, I investigated the building codes of educational policy and regulation to illuminate theories of disability and diverse cultural backgrounds (Tuck & Gorlewski, 2016). As measures of accountability, educational policies terrorise actors of education into compliance fearing the resulting punishment and shame (Foucault, 1977). The ITE *Approval Processes,* and the accountability measures identified in chapter four, nurture compliance. Therefore, to think differently is to doubt the world around us.

I argue that doubt in this way can provide the beginning of a critically reflective process in which teachers and researchers are able to question their engagement in the inequities that have resulted from our compliance to the mechanisms of the educational architecture (M. Morton, personal communication, 31 March 2016). Doubt is a necessary process that takes us into te kore and te pō; a space of critical consciousness that can support the teaching profession to see the cracks of compromised foundations that no longer support the diverse populations it now houses. Doubt requires the teaching profession and those in charge of the architectural machinery to āta haere – think deeply and question, āta whakaaro – what the consequence of accountability and compliance means not only for the economy but for the diverse linguistic, cultural and bodied learners who enter.

The code compliance required and regulated by the TEC, NZQA and NZEC has also reinforced the current trend of neoliberalism to the chief architects as reflected in chapters

two and four. In chapter four, my analysis highlighted that educational policies were framed within strong principles of the free market, and this has created a view of education and the teaching profession as commodities in constant competition. I argued that the purpose of education privileges monolingualism, ableism and the economic ambitions of the dominant group in society (Apple, 2011a; Ball, 2017; Giroux, 1997; Mutu, 2013; Stuart, 2016). Therefore, I take my lead from Tuck and Wang (2014) and propose the practice of refusal as a strategy to speak back to the inequities reproduced by policy and messages of valued citizenship within educational policies.

While Tuck and Wang (2014) explain refusal "as an analytic practice" (p. 812), I claim that the teaching profession must engage in the practice of refusal as a starting point to critically analyse the real effects of policy on people. The practice of refusal can be used to analyse the reproduction of Othering, which I have argued remains encased in educational policy. Used in this way, refusal can support teachers to identify where assumptions that propagate inequality and marginality for certain groups lie hidden within educational texts (Powell & Menedian, 2016; Tuck & Wang, 2014).

An historical example of Other is described in chapters four and six. Aotearoa New Zealand is described as a country of dual heritage. I have argued that, while this is laid out in educational policy, the concept in practice is overshadowed by settler colonialism in an on-going and enduring structure (Jaffee, 2016; Moon, 2002). As structures of the architecture, educational policies claim Te Tiriti o Waitangi as the founding document. The myth of equal partnership is concealed by the surface features of language but is ever present as one partner determines which Treaty document is privileged and how it will be interpreted. This reveals an historical amnesia of each Government ministry and representative organisation towards the people, who had arrived centuries earlier and had founded their own societies within this landscape (Jaffee, 2016; Moon, 2002).

7.3.2 Fixed Teaching Identities Reproduce Inequities and Exclusion

Another implication of my findings has been the fixed view of the teacher identity in the ITE *Approval Processes.* Using the tenets of Discrit to support my analysis, I found that what is present in the requirements of ITE is the monolingual, English-speaking

teacher neutralised by the theme of common sense, and health and safety (Connor et al., 2016). This requirement is at odds with the multilingual populations living in Aotearoa New Zealand. The monolinguistic nature of ITE reinforces English as the status language and culture. Identity viewed in this way suggests that inclusion is a process that happens *to* diverse linguistic groups rather than a process that occurs *within* diverse linguistic groups. The ITE *Approval Processes* must be transformed to accept diverse linguistic identities. Policy must be constructed collaboratively by the people who will be impacted by it. For ITE, these processes must begin now.

Removing the IELTs requirement and recognising the right of learners to experience their home language and culture requires a shift in thinking. Rather than addressing issues with educational strategies such as *Ka Hikitia* (Ministry of Education, 2013b) and *The Pasifika Education Plan* (Ministry of Education, 2013a), removing monolingualism as a key to entering the ITE portal would allow members of diverse linguistic groups to enter the profession of teaching. The architecture of the 21st century educational landscape must be inclusive of diverse and different culturally linguistic people.

The historical exclusion of identity and belonging in the Aotearoa New Zealand education system has not only targeted iwi Māori. Other diverse minority groups have also suffered the same assimilative, legislative approach where the first culture and language of children and their families have been excluded (Connor et al., 2016). It is challenging to consider whether people have benefitted from physical inclusion into an education system that has denied children's identity and tested children in ways that ensured and maintained their failure (Connor et al., 2016; Slee, 2019).

I have claimed that the English-speaking requirement overshadows the benefits of diverse linguistic speakers entering the teaching profession. This requirement reflects a sense that assumed physical and intellectual ability exists with English, although it is concealed in the words and protected by truths of educational texts. Education policy utilises a language ploy that persuades the teaching professional that what is written is common sense, and if teachers work differently, the safety and productivity of the learner will be compromised (Billig, 2001; Van Dijk, 2001). With communication, relationships,

connections and collaboration promoted as effective teaching strategies, ITE provision must reflect these same principles within their own programmes.

A strong neoliberal trend has also reproduced the value of technical knowledge above all others, and individual skills and competencies that are marketable (Nelson & Dunn, 2017). In this study, I have claimed that individualism and the narrative of 'making it on my own' are deeply rooted within the educational landscape (Smyth, 2011). Therefore, student teachers and teacher educators can be assessed individually and can become sources of blame when the desired outcomes do not meet productivity expectations. Individualism in ITE can also promote competition among teacher educators, who may be seeking different roles and responsibilities in the organisation. Competition among student teachers may also influence relationships between student teachers in ITE, particularly if they are competing for jobs at the end of their studies. Therefore, individualism that promotes competition can work against developing the relational skills that are promoted as effective teaching pedagogy.

Student teachers work in social educational contexts, which require them to develop relational skills with learners, families and colleagues. Teacher educators are also encouraged to model effective professional practice. This was reflected by Anna, who spoke about the importance of manaaki and nurturing tikanga principles in practice with the student teachers at her campus. Anna's discussion also highlighted that student teachers are able to change over the course of their study, particularly when they are exposed to diverse ways of knowing, being and doing. Anna's example reflected the transformative potential of ITE, not only on the constructions student teachers hold when they enter ITE but also on the way the profession is constructed.

One of the key arguments of my study is the fixed nature of the construction of teacher identity. Beliefs about teacher identities exist within society and this was reflected in conversations with past student teachers. The expectations of the Good Fit to Teach requirement in the *Approval Processes* (ECNZ, 2010) reinforces the perspective of teacher identity as morally sound. Being morally sound is seen as a necessity when working with children who are vulnerable and considered at risk of acts of immorality.

Like Pelini (2011), Czerniawski (2011) describes teacher identities and institutional settings as mutually constitutive and influenced by dominant societal constructions reflected in policy and discursive practice. These existing beliefs have limited the possibilities of who can become a teacher (Pelini, 2011). Disrupting entrenched thinking must begin at the policy level and incorporate the principles of belonging discussed in chapter five.

Police vetting has maintained a narrow and fixed view of personhood and can be considered a sorting mechanism of the profession. Police vetting has not always proven effective in reducing abuse of, and towards, children and young people. A fear of the wrong type of person getting inside the ITE structure creates an atmosphere of fear, and increases security at the entrance way. Like Smyth (2011), I argue that "to embrace the world in static or inert ways is to be infused with fear, the antithesis of risk which underpins critical approaches to thinking and learning. Hope is an ontological need and demands an anchoring in practice" (p. 9). While all learners must be protected from harm, the present system is faulty and has not reduced harm to perceived fixed identities attached to learners with disability and those from diverse cultural backgrounds.

A fixed view of teacher identity not only limits who can become a teacher but it also shows the limits of our understanding of humanness and the complexity of the different social groups who contribute to identity construction and reconstruction (Burns & Bell, 2011; Connor et al., 2016; Rouse, 1995). As described in chapters two, three and six, engaging in reflective practice can be a useful tool in inclusive pedagogy. However, as I have asserted in chapter six, when reflective practice occurs among like-minded teachers, the outcomes may reinforce the status quo. One of the key implications of my study is that for change to occur, teachers must engage with the possibilities that can be achieved by difference and discomfort (Brookfield, 2017; Nolan & Molla, 2018).

According to Dewey (1916):

> Society is conceived as one by its very nature, the qualities which accompany this unity praiseworthy community of purpose and welfare,

> loyalty to public ends, mutuality of sympathy are emphasized. When we look closely – we find not unity but a plurality of societies. (p. 82)

It is this plurality of cultures and diverse groups of people that must be reflected in ITE. ITE must be designed with an architecture that is inclusive of diversity in its foundations and structural integrity, and not simply coated with a veneer of diversity.

7.3.4 Critical Reflection: The Pedagogy of Discomfort

ITE is produced by, and reproduces, educational and societal expectations that already exist. Reflective practice is described as a critical instrument in effective and inclusive teaching (Brookfield, 2017). In chapter five, I introduced four key principles that are essential for inclusive or effective pedagogy. A fifth principle for effective and inclusive practice was discussed in chapter six; reflective practice. In placing critical reflection in chapter six, I wanted to acknowledge that critical reflection is necessary at all levels of ITE and within all social relationships. I have also asserted that a pedagogy of discomfort is important in transformative praxis; an approach that recognises the benefits of reflective practice and welcomes the notion of multiple identities (Nolan & Molla, 2018)

The main thrust of this section is to move critical reflection outside the comfort of our own living rooms. From my analysis of data, there were many examples that highlight the importance of reflective practice. Reflective practice was promoted in a range of educational documents, including the ECE curriculum and the focus ITE provider's programme. The benefits of engaging in reflective practice was also described by teacher educators and student teachers.

According to Dewey (2012), there are three main principles for how thinking or thought is utilised: everything that runs through our head is called a thought; belief is based on evidence or testimony; and thinking is restricted by excluding whatever is directly present. Dewey (2012) asserts that reflective thought occurs when the grounds for a belief is sought. He describes this as, "Active, persistent and careful consideration

of any belief or supposed form of knowledge in the light of the grounds that support it, and the further the conclusions to which it tends, constitutes reflective thought" (p. 1).

Dewey (2012) claims there are different types of thought. The first type of thinking is that of the person who accepts and depends on the thinking of others to guide their own thoughts (Dewey, 2012). In ITE, the filtering process of removing people who think differently begins with the approval or acceptance of student teacher candidates. Student teachers and teacher educators, who model the knowledge and skills of teaching (ECNZ, 2010), must ensure they are competent in English. This type of thinking is permissable because it reproduces a taken-for-granted assumption from a settler-colonial past, which viewed colonial Britain as a superior society.

The second type of thinking occurs where a person holds particular beliefs and their thoughts focus on searching for evidence to support their beliefs. I argue that policy captures the thinking of the dominant group, and promotes their thinking which reproduces inequity and prejudice. And finally, The third type of thinking is where people want to engage but are not given all the necessary information to think and to act (Dewey, 2012). In this respect, I have asserted that policies remove the teaching profession's responsibility to think deeply and promote acting quickly to comply. I have also asserted that this kind of uncritical thinking not only perpetuates inequities but also brings harm to those who differ from the valued citizen that educational policy speaks to. So, rather than simply reflecting or thinking, I claim critical reflection will only bring positive and inclusive change when we critique our own assumptions and collaborate to critically reflect with those who bring diverse perspectives to the reflective process (Brookfield, 2017; Nolan & Molla, 2018; Smyth, 2011).

Student teachers identified a number of approaches that contribute to a deeper level of reflective thinking. One was a collaborative approach to reflection, which involved student teachers seeking feedback about their practice from colleagues. Another approach was to extend their own knowledge and practice by questioning their colleagues about the decisions their teaching colleagues made in practice. This was a positive approach that reflected a desire to improve the experiences and inclusion of learners. However, I

argue that reflective practice is in danger of affirming culturally narrow perspectives when student teachers engage in reflective practice with people who think in culturally familiar ways. A broader scope of ITE entry requirements for linguistic ability, cultural identity and physicality would better represent the communities within which student teachers teach and ITE is located. Diversity within the teaching profession would enhance educational settings rather than harm them.

I have argued that the effects of settler colonialism are still evident today and that legacy continues to determine what counts as knowledge (Aman, 2015). Interculturality is a concept that offers potential to transform deficit outcomes and marginalisation of groups. Interculturality necessitates an awareness of the biases we hold, enabling teachers to shift their perspectives and analyse values, beliefs and representations that arise from intercultural experiences (Smolcic & Arends, 2017). Aman (2015) describes interculturality as characterising interactions between people, and in education this is often framed by what is necessary to know and eliminating the borders between people. Similarly, Young and Sercombe (2010, as cited in Holliday, 2017) explain interculturality as a dynamic process of intercultural sense-making, which can lead to innovation and adaptation of cultural behaviour. In educational policy and practice, to counter the prevailing hegemonic views in educational policy and practice, interculturality may offer innovations to the current architecture by using other frames to support inclusive environments.

I believe that interculturality provides possibilities for generating and guiding discussions that move critical reflection outside the 'self' to involve others in a collaborative approach (Holmes et al., 2016). As I have described in chapter three, when interculturality is the foundation for cultural interactions, it recognises benefits rather than harm and possibilities that we each carry multiple identities (Aman, 2015; Dervin, 2015; Schultz, 2017). Individuals' multiple identities are drawn from different contexts and purposes. As a tool of critical reflection, interculturality resists essentialist views of culture that limit the potential of people and offers a means to realise the possibilities of multiple identities.

Smyth (2011) claims that "to embrace the world in static or inert ways is to be infused with fear, the antithesis of risk which underpins critical approaches to thinking and learning. Hope is an ontological need and demands an anchoring in practice" (p. 9). Like Smyth I argue that our devotion to 'making it on our own', which is deeply rooted in individualism, is carried through to the ideological messages of educational policy and ITE *Approval Processes* (Dewey, 1916; Foucault, 1977; Van Dijk, 2001). Critical reflection within a pedagogy of discomfort invites us to confront the world openly with others, challenging the world around us and questioning the social relations we live by and how these are reproduced (Nolan & Molla, 2018). Teacher educators and student teachers must reflect the diverse populations with whom they work, and invite diverse voices and views to inform educational settings. In order to become a fiscally sound society, we must place value on the humanity of all people and fund an education system that is inclusive, and achieves social, academic and economic equity.

The refusal of the current and previous governments to confront the realities of a neoliberal agenda and the resulting social inequalities are transmitted within the discourses of diverse groups and by diverse discursive tools. Each social group is assigned a particular role to enact that maintains the constant momentum of inequity. As key actors within influential social environments, teacher educators and student teachers have a responsibility to bring about equitable outcomes.

In taking a stance of refusal, the teaching profession can refuse to maintain an architecture that privileges one cultural imperative over another. Teachers can refuse to exclude, oppress or marginalise some groups of people. Refusal to accept their own neutrality in creating societal disparities can speak back to an educational architecture that privileges some groups over others (Brunn-Bevel et al., 2015; Smyth, 2011; Stoll, 2014). I assert that a return to the metaphorical drawing board and finding opportunities to renovate are necessary to transform education. Existing narrow entry points into ITE with stairways to higher achievement limit the possibilities of who can enter ITE and who is deemed able to learn. Refusal requires the teaching profession to examine the way it contributes to these limiting and oppressive practices. In her focus group discussion, Robyn stated that refusal begins with "conversations with others about your practice,

about their practice. You are forever trying to better things, either yourself or a situation" (Past student teacher).

7.4 Limitations of this Research

The narrowed parameters of case studies can be viewed as limiting the potential benefits of research outcomes and recommendations into the broader educational landscape (Mukherji & Albon, 2010). As a researcher, I was aware there were three main limitations of this case study; (1) the focus in one ITE context; (2) the number of research participants; and (3) the duration of the study. It could be argued that focusing in one ITE organisation, may limit the way the recommendations can be transferred into other ITE organisations whose internal structures differ. As a researcher, I have considered difference and collaboration as assets to the transformational potential of ITE, and as a consequence, to a diverse teacher identity that is culturally inclusive. ITE providers also share an external architectural framing and raison d'être. Therefore, the document analysis and literature review, while reflecting my interpretations, may offer a different lighting approach to ITE design.

The ITE provider's ethical requirements posed some limitations on access to research participants and the number of participants who agreed to contribute. My relative newness to the ITE organisation meant I was still forming relationships with teacher educators at different campuses. It also proved challenging to get student teachers from other campuses to invest in a task that may have appeared to be more work for them with no tangible rewards. This was resolved by choosing focus group interviews. Limitations in relation to who could participate from my own teaching campus resulted in the class with the fewest students being invited into the research. This ethical expectation also limited my ability to work with teacher educator colleagues at my teaching campus despite their support and interest. In recognising the rationale for this ethical requirement, interviewing a limited number of teacher educators and focus groups did allow me time to delve more deeply into their insights.

Finally, the duration of my study has spanned six years. In this time, the Government has changed, along with many of the educational policy documents I engaged with early

in the study and the storage of these documents. Keeping up with current educational documentation has been challenging and highlights the nature of research and the bounded nature of knowledge to time, people and contexts. The *Approval Processes* for ITE (ECNZ, 2010) have changed, which has changed other aspects of ITE programme requirements. The timeless classic of settler-colonial beliefs and neoliberal ideology, however, remain central tenets to an updated interior. Therefore, I continue moving forward "lightly, illuminating more … a brighter more inclusive way" (Pearson, 2020, p. 140) and reflecting back to what has been and what continues to be inclusive education.

7.5 Reflections on my Study: Titiro Whakamuri, Hoki Whakamua

In pursuit of a deeper understanding of inclusive education, I investigated ITE to learn what role it played in supporting student teachers to become inclusive practitioners. Researching in one focus ITE context revealed that what happens within ITE is influenced by society and those who govern. ITE does not work in isolation of the ideology and vision that society holds as key knowledge. Therefore, the constructions and reality of what inclusive education is, are framed within the dominant societal ideology. In using a social constructionist epistemology and ontology, I was able to investigate inclusive education in a relevant ITE context where knowledge and identities are socially constructed and reconstructed. While I was disappointed at not being able to interview teacher educators at my own campus, teacher educator colleagues from other campuses, who shared their stories, provided an opportunity for us to strengthen our relationships.

Pohatu's (2004) tikanga principles that guide interactions became a key influence on the way I worked. I was conscious of āta whakarongo, listening attentively, when I interviewed the student teacher focus groups and individual teacher educators. I discovered that āta whakarongo, āta noho and āta whakaaro continued beyond the interviews. Each time I returned to the participants' narratives and ideas, I reminded myself to listen carefully to their words, give quality time to understanding what was said, and deliberate about the possibilities and bias that I brought (Pohatu, 2004). I returned often to Riley and Tabitha's experiences of being Othered to reflect on and contemplate the way their experiences have shaped their realities and beliefs about inclusion. Mā te

tika, the truth that people hold, can be challenging to include in a meaningful way, particularly while attempting to uphold the mana of research participants and the audience. The honesty and truth in Tabitha's views about the limits of a monolingual and monocultural teaching profession was a moment of clarity for me. She was able to share her insights because we had established a relationship that was focused on bringing positive change for learners who differ from the dominant societal constructions about who can become a teacher.

Within a social constructionist view, concepts and language often pre-date our existence and are produced and reproduced by society (Burr, 2015). I applied this notion to inclusive education and the teaching profession, which then supported my selection of theory and methods to both gather and unpack data (Burr, 2003). I gathered a variety of texts in the form of key educational documentation and interviews to examine what constructions existed of ITE, the teaching profession and inclusive education (Burr, 2015; Gergen, 2015). I theorised that these existing constructions of ITE and the teaching profession have maintained existing constructions of inclusive education. I problematised how any transformation could be achieved if ITE is produced by existing societal beliefs. I found hope in the thoughts of Anna, Robyn and Belle, who described the importance of teachers critically examining their practice. Each person described the importance of observing the outcomes of their teaching practice and questioning the impact their teaching decisions had on the learner and learning. For Anna, this is a deep process; for Robyn and Belle, it is a process with others. Belle also described the benefits of reflecting when you are outside the rhythms of your everyday setting.

Examining educational documents and policy, I found the expressions of inclusion were concealed within neoliberal ideals of competition, individualism and economic imperatives. Therefore, while social constructionism recognises the constantly changing nature of language (Burr, 2015; Foucault, 1977), the intent and outcome remain the same for marginalised and oppressed groups in society. Neoliberalism is a contemporary settler ideology. Its whakapapa is rooted in capitalism and imperialism that claim to benefit a unified society, while benefitting only certain societal groups (Elliott, 2019; Mignolo, 2009).

Mā wai rā e taurima te marae i waho nei: Who will take responsibility for the challenges we face (Pohatu, 2004), the use of disability studies, critical theories and DisCrit offered tools that supported the challenge of unmasking prophecies of deficit that are catergorised, ranked and moved for repairs. Exclusion lurks within education because it serves the purpose of maintaining and reproducing the relative comfort of those who meet the required standards of normalcy and are privileged by the resources and power obtained through on-going colonising processes (Mignolo, 2009).

Mā te pono, mā te tika: Let it be truth, let it be honesty (Pohatu, 2004), the liberation of people begins with the emancipation of our minds from compliance to systems that exclude, oppress and marginalise. In pursuit of unity, teachers must embrace the pedagogy of discomfort and engage in transforming their practices rather than the diverse learners they teach. Riley's concerns about the bicultural processes of the ITE provider engaged me in discomfort and a deeper look to find connections between inclusion, biculturalism and the insights of teacher educators and student teachers. ITE offers a platform for change that must be planned for and inclusive of diverse groups of people. Expanding the limits of who can become a teacher might begin the process of on-going change; not as another brick in the wall, but as a slow and deliberate process of removing the fixed structures of education. It is time for new architects and a new design.

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Appendix 1. Information Sheet Teacher Educators

UNIVERSITY OF CANTERBURY
Te Whare Wānanga o Waitaha

Developing inclusive pedagogy: a case study of one initial teacher education programme.

Information Sheet for Teacher Educator Participants

Kia ora

My name is Tracy Dayman and I am working towards a Doctorate of Philosophy at the University of Canterbury. I am a Pouako at the Nelson/Whakatū base of Te Tari Puna Ora o Aotearoa/NZCA. The focus of my research study is developing inclusive pedagogy in initial teacher education. The study aims to contribute insights about inclusion that may support student teachers working in Early Childhood Education (ECE). My study will be supervised by Associate Professor Missy Morton and Nicola Surtees who work at the University of Canterbury.

The research will involve the analysis of government and teacher education documentation. Interviews with student teacher participants at Te Tari Puna Ora o Aotearoa/NZCA during 2015 and 2016. I will also be investigating my own teaching practice through video recorded data of my own teaching practice during tutorials and a teaching journal throughout my study.

You are invited to participate in this research study. Participation in my study will involve a semi structured interview which will be recorded. As teacher educators your experience and knowledge of *Te Whāriki* the ECE curriculum, the expectations for graduating teachers and working with student teachers will provide insights about inclusion. I am seeking to understand your perspectives on inclusion and inclusive pedagogy and therefore the interview questions will focus on your teaching experiences and understanding of inclusion. I am interested in how you might engage with this concept in your own teaching and your views on how students are best supported to become inclusive practitioners. I intend to conduct interviews of approximately 30 – 45 minutes duration. I will work with you to negotiate a suitable time and space which could be at your campus or another place that is suitable to you. In the event that it is not possible to complete interviews in person I will be using other technology to assist with the interview process such as skype and telephone. Interview questions will be made available to you

prior to the interview taking place so that you are familiar with the questions. You will have access to your interview transcript and will be able to change, modify or remove your responses. I will provide you with regular updates on the progress of my research study (once per teaching semester) updates will be sent by email and/or mail to each participant's contact details provided on the consent form. A summary of the research report and findings will be made available to you at the completion of the project.

I will take particular care to ensure the confidentiality of all data gathered for this study. All data will be securely stored in password protected facilities and locked storage at my house for five years following the study and it will then be destroyed. Anonymity will be maintained throughout the study through the use of pseudonyms including any future presentations or publications. It is my intention to maintain anonymity and confidentiality for the organization Te Tari Puna Ora o Aotearoa/NZCA but due to the nature and size of the research, the organization may be identified. Te Tari Puna Ora o Aotearoa/NZCA will be described as a field based ECE Initial Teacher Provider with multiple campuses.

Please note that participation in this study is voluntary. If you do participate, you do have the right to withdraw from the study at any time. If you withdraw, I will do my best to remove any information relating to you, provided this is practically achievable.

If you have any questions about the study, please contact me or my supervisors.

Tracy Dayman

027 555 99 85

tracy.dayman@pg.canterbury.ac.nz

Associate Professor Dr. Missy Morton

School of Educational Studies & Leadership

College of Education

University of Canterbury

Private Bag 4800

Christchurch

missy.morton@canterbury.ac.nz

Nicola Surtees

School of Educational Studies & Leadership

College of Education

University of Canterbury

Private Bag 4800

Christchurch

nicola.surtees@canterbury.ac.nz

A University Ethics Committee has reviewed and approved this study. The University of

Canterbury requires that all participants be informed that if they have any complaint concerning the manner in which a research project is conducted, it may be given to the researcher, or if an independent person is preferred to:

The Chair

Educational Research Human Ethics Committee

University of Canterbury

Private Bag 4800

Christchurch 8140

(human-ethics@canterbury.ac.nz).

If you agree to participate in this study, please complete the attached consent form and return it to me in the envelope provided by [Day/Month].

Thank you for considering this invitation to participate in my research study.

Tracy Dayman

Appendix 2. Teacher Educator Consent

UNIVERSITY OF CANTERBURY
Te Whare Wānanga o Waitaha

Teacher Educator Declaration of Consent

(Please tick boxes to confirm each bullet point)

- I have been given a full explanation of this project and have been given an opportunity to ask questions. ☐
- I consent to participate in the study, *Developing inclusive pedagogy: a case study of one initial teacher education programme*. I have read and understood the information provided to me concerning the research study and what will be required should I participate in the project. ☐
- Participating in a semi structured interview with the researcher. Interview transcripts will be available for me to review, add to or delete from. ☐
- I understand that any information or opinions I provide will be kept confidential to the researcher and to the researcher's supervisors. ☐
- I understand that anonymity will be maintained throughout the research process and any published or reported results will not identify me. ☐
- I understand that my participation in the project is voluntary and that I can withdraw from the project at any time. Transcripts will be made available and if I am unhappy with what has been recorded, I can ask for it to be changed or deleted. ☐
- I understand that all data collected for this study will be kept in locked and secure facilities at the researcher's house and/or the University of Canterbury and will be destroyed after five years. ☐

- I understand that I will receive a report on the findings of this study. I have provided my email and/or contact details below. ☐

Name: _____

Date: _____

Signature: _____

Contact information:

Email: _____

Address (optional): _____

_____

_____

Phone (optional): (1) _____

(2) _____

Appendix 3. Information Sheet Student Teacher Focus Group

UNIVERSITY OF CANTERBURY
Te Whare Wānanga o Waitaha

Developing inclusive pedagogy: a case study of one initial teacher education programme.

Information Sheet for Student Teacher Focus Group Participants

Kia ora

My name is Tracy Dayman and I am working towards a Doctorate of Philosophy at the University of Canterbury. I am a Pouako at the Nelson/Whakatū base of Te Rito Maioha Early Childhood New Zealand. The focus of my research study is the development of inclusive pedagogy in initial teacher education. The study aims to contribute insights about inclusion that may support student teachers working in Early Childhood Education. My study will be supervised by Associate Professor Missy Morton and Nicola Surtees who work at the University of Canterbury.

The research will involve an analysis of government and teacher education documentation, as well as interviews with student teacher and teacher educator participants at Te Rito Maioha Early Childhood New Zealand during 2015. I will also be investigating my own teaching practice through video recorded data of my own teaching practice during tutorials and a teaching journal throughout 2015.

You are invited to participate in this research study as a student teacher of Te Rito Maioha Early Childhood New Zealand. I am interested in your experiences of an initial teacher education programme to support your understanding of inclusion and to develop inclusive pedagogy. Participation in my study will involve a semi-structured interview which will focus on the concepts of inclusion and inclusive pedagogy. Interview questions will focus on these key concepts and seek the following information. Do student teachers perceptions of inclusion change? What experiences or opportunities support or extend your understanding and teaching practice? I intend to conduct a group interview of approximately 45 -60 minutes duration. I will work with you to negotiate a suitable time, space and place to host the interview. The interview will be recorded using a digital voice recorder. Interview questions will be made available to you prior to the interview taking

place so that you are familiar with the questions. You will have access to your interview transcript and will be able to change, modify or remove your responses. I will provide you with regular updates on the progress of my research study (once per teaching semester). Updates will be sent by email and/or mail to each participant's contact details provided on the consent form. A summary of the research report and findings will be made available to you at the completion of the project.

I will take particular care to ensure the confidentiality of all data gathered for this study. All data will be securely stored in password protected facilities and locked storage at my house for five years following the study and it will then be destroyed. Anonymity will be maintained throughout the study through the use of pseudonyms including any future presentations or publications. It is my intention to maintain anonymity and confidentiality for the organisation Te Rito Maioha Early Childhood New Zealand but due to the nature and size of the research, the organisation may be identified. Te Rito Maioha Early Childhood New Zealand will be described as a field based ECE Initial Teacher Education Provider with multiple campuses.

Please note that participation in this study is voluntary. If you do participate, you do have the right to withdraw from the study at any time. If you withdraw, I will do my best to remove any information relating to you, provided this is practically achievable.

If you have any questions about the study, please contact me or my supervisors.

Tracy Dayman

027 555 99 85

tracy.dayman@pg.canterbury.ac.nz

Associate Professor Dr. Missy Morton

School of Educational Studies & Leadership

College of Education

University of Canterbury

Private Bag 4800

Christchurch

missy.morton@canterbury.ac.nz

Nicola Surtees

School of Educational Studies and Leadership

College of Education

University of Canterbury

Private Bag 4800

Christchurch

nicola.surtees@canterbury.ac.nz

A University Ethics Committee has reviewed and approved this study. This study has also been approved by Te Rito Maioha Early Childhood New Zealand. The University of Canterbury requires that all participants be informed that if they have any complaint concerning the manner in which a research project is conducted, it may be given to the researcher, or if an independent person is preferred, to:

The Chair

Educational Research Human Ethics Committee

University of Canterbury

Private Bag 4800

Christchurch 8140

(human-ethics@canterbury.ac.nz).

If you agree to participate in this study, please complete the attached consent form and return it to me in the envelope provided by [Day/Month].

Thank you for considering this invitation to participate in my research study.

Tracy Dayman

Appendix 4. Student Teacher Consent

UNIVERSITY OF CANTERBURY
Te Whare Wānanga o Waitaha

Student Teacher Declaration of Consent

(Please tick boxes to confirm each bullet point)

- I have been given a full explanation of this project and have been given an opportunity to ask questions. ☐

- I consent to participate in the study, *Developing inclusive pedagogy: a case study of one initial teacher education programme.* ☐

- I have read and understood the information provided to me concerning the research study and what will be required should I participate in the project. ☐

- I consent to participate in semi structured group interviews with the researcher. Interview transcripts will be available for me to review, add to or delete from. ☐

- I understand that anything I tell the researcher during an interview will be kept private and that in any notes or written documentation pseudonyms will be used so that anonymity can be maintained. ☐

- I understand that the information provided to the researcher will be treated as confidential and that no findings that could identify me will be published. ☐

- I understand that any information or opinions I provide will be kept confidential to the researcher and to the researcher's supervisors. ☐

- I understand that my participation in the project is voluntary and that I can withdraw from the project at any time. Transcripts of my interview will be made available and if I am unhappy with what has been recorded I can ask for it to be changed or deleted. ☐

- I understand that all data collected for this study will be kept in locked and secure facilities at the researcher's house and/or the University of Canterbury and will be destroyed after five years. ☐

- I understand that I will receive a report on the findings of this study. ☐

- I have provided my email and/or contact details below. ☐

Name: _____

Date: _____

Signature: _____

Contact information:

Email: _____

Address (optional): _____

_____

_____

Phone (optional): (1)_____

(2)_____

Appendix 5. Information Sheet Past Student Teacher Focus Group

UNIVERSITY OF CANTERBURY
Te Whare Wānanga o Waitaha
CHRISTCHURCH NEW ZEALAND

Developing inclusive pedagogy: a case study of one initial teacher education programme.

Information Sheet for Past Student Teacher Focus Group Participants

Kia ora

My name is Tracy Dayman and I am working towards a Doctorate of Philosophy at the University of Canterbury. I am a Pouako at the Nelson/Whakatū base of Te Rito Maioha Early Childhood New Zealand. The focus of my research study is the development of inclusive pedagogy in initial teacher education. The study aims to contribute insights about inclusion that may support student teachers working in Early Childhood Education. My study will be supervised by Associate Professor Missy Morton and Nicola Surtees who work at the University of Canterbury.

The research will involve an analysis of government and teacher education documentation, as well as interviews with student teacher and teacher educator participants at Te Rito Maioha Early Childhood New Zealand during 2015. I will also be investigating my own teaching practice through video recorded data of my own teaching practice during tutorials and a teaching journal throughout 2015.

You are invited to participate in this research study as a student teacher of Te Rito Maioha Early Childhood New Zealand. I am interested in your experiences of an initial teacher education programme to support your understanding of inclusion and to develop inclusive pedagogy. Participation in my study will involve a semi-structured interview which will focus on the concepts of inclusion and inclusive pedagogy. Interview questions will focus on these key concepts and seek the following information. Do student teachers perceptions of inclusion change? What experiences or opportunities support or extend your understanding and teaching practice? I intend to conduct a group interview of approximately 45 -60 minutes duration. I will work with you to negotiate a suitable time, space and place to host the interview. The interview will be recorded using a digital voice recorder. Interview questions will be made available to you prior to the interview taking

place so that you are familiar with the questions. You will have access to your interview transcript and will be able to change, modify or remove your responses. I will provide you with regular updates on the progress of my research study (once per teaching semester). Updates will be sent by email and/or mail to each participant's contact details provided on the consent form. A summary of the research report and findings will be made available to you at the completion of the project.

I will take particular care to ensure the confidentiality of all data gathered for this study. All data will be securely stored in password protected facilities and locked storage at my house for five years following the study and it will then be destroyed. Anonymity will be maintained throughout the study through the use of pseudonyms including any future presentations or publications. It is my intention to maintain anonymity and confidentiality for the organisation Te Rito Maioha Early Childhood New Zealand but due to the nature and size of the research, the organisation may be identified. Te Rito Maioha Early Childhood New Zealand will be described as a field based ECE Initial Teacher Education Provider with multiple campuses.

Please note that participation in this study is voluntary. If you do participate, you do have the right to withdraw from the study at any time. If you withdraw, I will do my best to remove any information relating to you, provided this is practically achievable.

If you have any questions about the study, please contact me or my supervisors.

Tracy Dayman

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A University Ethics Committee has reviewed and approved this study. This study has also been approved by Te Rito Maioha Early Childhood New Zealand. The

University of Canterbury requires that all participants be informed that if they have any complaint concerning the manner in which a research project is conducted, it may be given to the researcher, or if an independent person is preferred, to:

The Chair

Educational Research Human Ethics Committee

University of Canterbury

Private Bag 4800

Christchurch 8140

(human-ethics@canterbury.ac.nz).

If you agree to participate in this study, please complete the attached consent form and return it to me in the envelope provided by [Day/Month].

Thank you for considering this invitation to participate in my research study.

Tracy Dayman

Appendix 6. Past Student Teacher Consent

UNIVERSITY OF CANTERBURY
Te Whare Wānanga o Waitaha
CHRISTCHURCH NEW ZEALAND

Past Student Teacher Declaration of Consent

(Please tick boxes to confirm each bullet point)

- I have been given a full explanation of this project and have been given an opportunity to ask questions. ☐
- I consent to participate in the study, *Developing inclusive pedagogy: a case study of one initial teacher education programme*. ☐
- I have read and understood the information provided to me concerning the research study and what will be required should I participate in the project. ☐
- I consent to participate in semi structured group interviews with the researcher. Interview transcripts will be available for me to review, add to or delete from. ☐
- I understand that anything I tell the researcher during an interview will be kept private and that in any notes or written documentation pseudonyms will be used so that anonymity can be maintained. ☐
- I understand that the information provided to the researcher will be treated as confidential and that no findings that could identify me will be published. ☐
- I understand that any information or opinions I provide will be kept confidential to the researcher and to the researcher's supervisors. ☐
- I understand that my participation in the project is voluntary and that I can withdraw from the project at any time. Transcripts of my interview will be made available and if I am unhappy with what has been recorded I can ask for it to be changed or deleted. ☐

- I understand that all data collected for this study will be kept in locked and secure facilities at the researcher's house and/or the University of Canterbury and will be destroyed after five years. ☐

- I understand that I will receive a report on the findings of this study. ☐

- I have provided my email and/or contact details below. ☐

Name: _____

Date: _____

Signature: _____

Contact information:

Email: _____

Address (optional): _____

_____

_____

Phone (optional): (1)_____

(2)_____

Appendix 7. Student Teacher Observation Consent

UC UNIVERSITY OF CANTERBURY Te Whare Wānanga o Waitaha CHRISTCHURCH NEW ZEALAND

Student Teacher Declaration of Consent

(Please tick boxes to confirm each bullet point)

- I understand that video recorded observations will occur in some of my tutorials with Tracy Dayman and that this information will contribute to Tracy's research study, *'Developing inclusive pedagogy: a case study of one initial teacher education programme*'. I have read and understood the information provided to me concerning the research study and the information that will be gathered in the project. ☐
- I have been given a full explanation of this project and have been given an opportunity to ask questions. I understand that no information that could identify me will be published as a result of the observations. ☐
- I understand that all data collected for this study will be kept in locked and secure facilities at the researcher's house and/or the University of Canterbury and will be destroyed after five years. ☐
- I understand that I will receive a report on the findings of this study. I have provided my email and/or contact details below. ☐

Name: _____

Date: _____

Signature: _____

Contact information:

Email: _____

Address (optional): _____

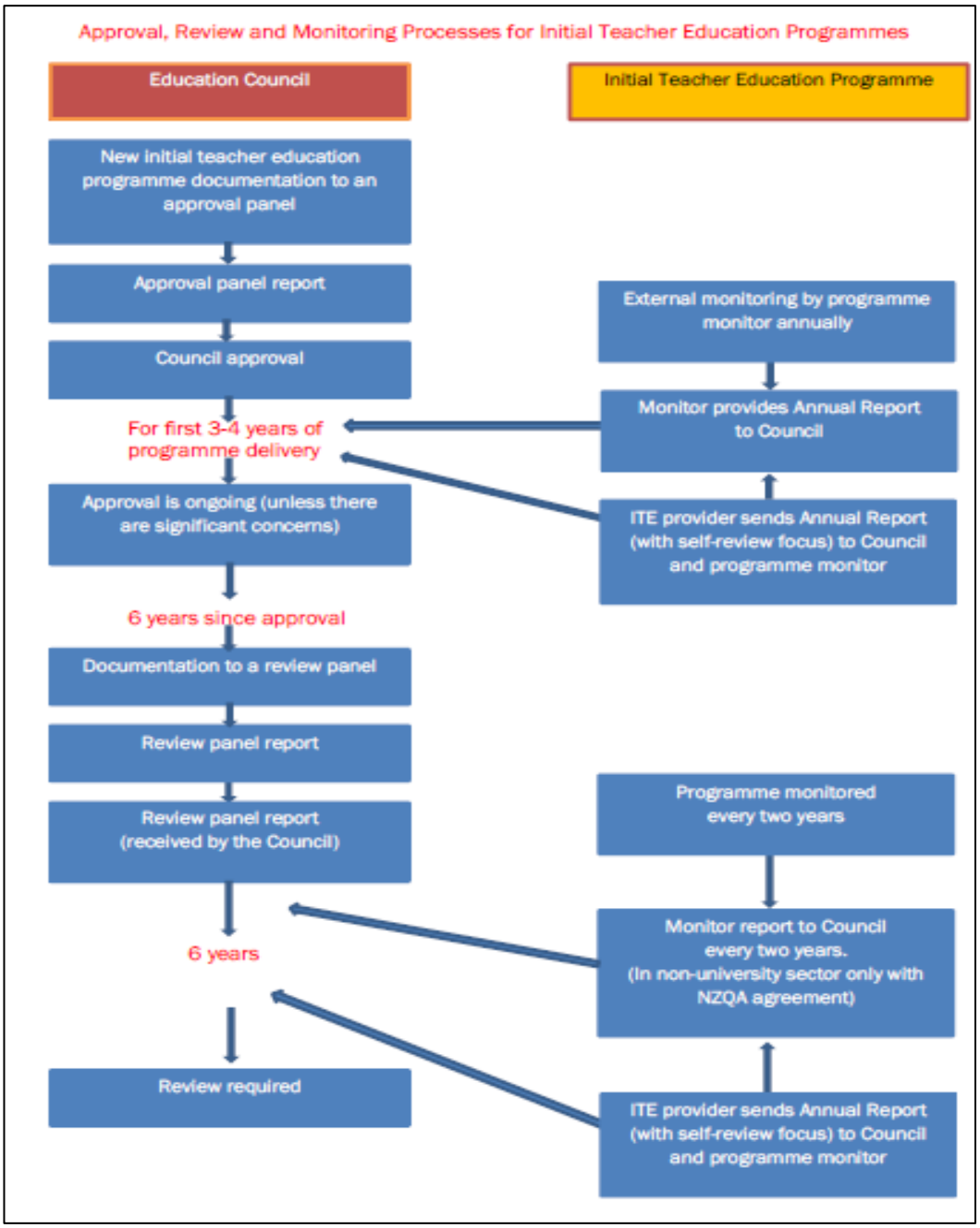
_____

Optional

Phone: (1)_____

(2)_____

Appendix 8. Approval, Review and Monitoring Processes (ECNZ, 2010)



Appendix 9. Focus ITE Programme: Learning Outcomes

COMPARE AND CONTRAST LEARNING OUTCOMES BACHELOR OF TEACHING (ECE)

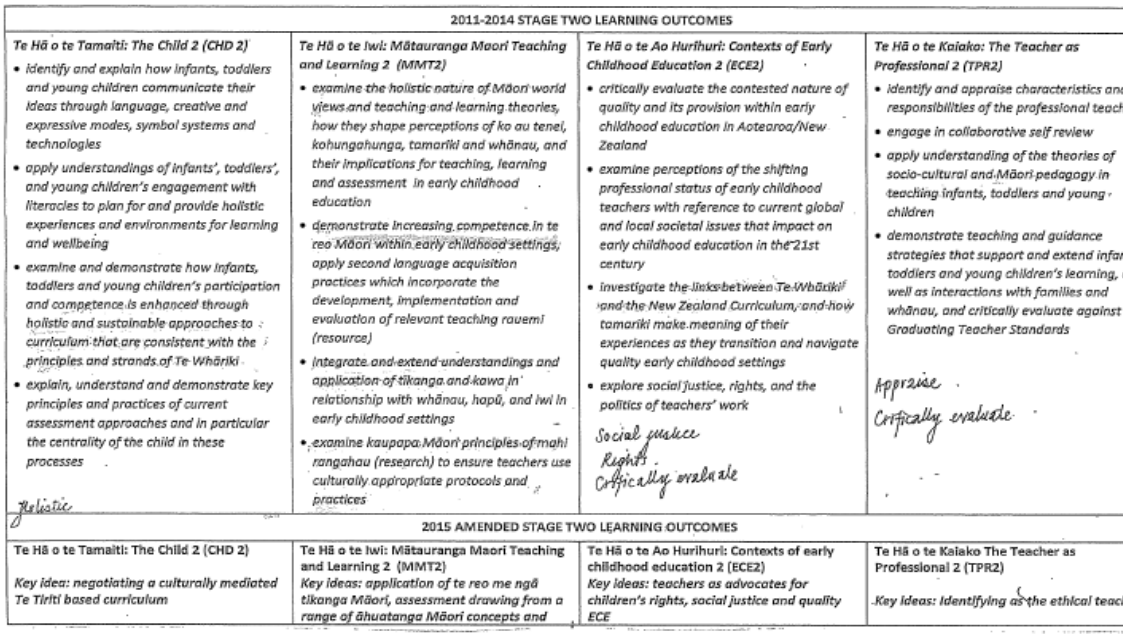
2011-2014 STAGE ONE LEARNING OUTCOMES

Te Hā o te Tamaiti: The Child 1 (CHD 1)	*Te Hā o te Iwi: Mātauranga Māori Teaching and Learning 1 (MMT1)*	*Te Hā o te Ao Hurihuri: Contexts of Early Childhood Education 1 (ECE1)*	*Te Hā o te Kaiako: The Teacher as Professional 1 (TPR1)*
1. *demonstrate understandings of how infants, toddlers and young children's sense of identity and connectedness influences their well-being, learning and development* 2. *examine learning, development, well-being and play, drawing on theories of teaching and learning, human development, and the early childhood curriculum, Te Whāriki* 3. *implement information gathering strategies in order to gain insights about infants, toddlers, young children, in accordance with the ethics of observational practice* 4. *interpret and explain evidence in terms of children's learning and development using the early childhood curriculum, Te Whāriki as a framework* identity, connected well-being	1. *apply foundational level competence in te reo Māori me ngā tikanga Māori for teaching and learning in early childhood settings, and demonstrate knowledge about the principles of language acquisition* 2. *examine values and beliefs as experienced on marae as a living representation of te ao Māori, and explain connections to living and teaching in a bicultural society* 3. *reflect on understandings of Te Tiriti o Waitangi and its significance for the identity of self as a bi-culturally aware teacher* 4. *Demonstrate understandings of te ao Māori ways of knowing, doing, and being, both from traditional and contemporary perspectives, and their relevance for teaching and learning in early childhood*	1. *describe the social, historical and political contexts that shape society's views of the family, whānau, infants, toddlers and young children* 2. *demonstrate understanding of how early childhood education, provision and teaching approaches have evolved in response to the changes in society* 3. *reflect on the significance of Te Tiriti o Waitangi, indigenous aspirations and the development of Te Whāriki for early childhood education in Aotearoa/New Zealand* 4. *examine the influences on Pasifika early childhood education in Aotearoa/New Zealand*	1. *examine personal and professional identities, influences on the formation of these identities, and their relevance to teaching and learning in early childhood* 2. *identify the roles and responsibilities of an early childhood teacher and become familiar with key documents that inform these* 3. *describe and demonstrate teaching strategies that enable teachers to support and extend infants, toddlers and young children's learning and development* 4. *evaluate own developing competence against the Graduating Teacher Standards* identities of tchrs.

2015 AMENDED STAGE ONE LEARNING OUTCOMES

Te Hā o te Tamaiti: The Child 1 (CHD 1)	Te Hā o te Iwi: Mātauranga Māori Teaching and Learning 1 (MMT1)	Te Hā o te Ao Hurihuri: Contexts of early childhood education 1 (ECE1)	Te Hā o te Kaiako: The Teacher as Professional 1 (TPR1)
Key idea: Social connectedness of children's learning identity connectedness	*Key idea: understandings of how whakapapa supports Māori ways of knowing, doing, and being*	*Key idea: The history of ideas about children, childhood and early childhood education.*	*Key idea: Constructing professional identities as teachers* reflective practice.
1. Describe how children's sense of identity and connectedness influences their learning and development 2. Apply kaupapa Māori theories of learning to children's development 3. Relate how the principles of *Te Whāriki* support children's learning and development. 4. Interpret using the framework of *Te Whāriki*, the way children make sense of their experiences. 5. Identify the ethics of gathering and using observational data. 6. Apply a range of observational data to inform whānau and teachers' knowledge of children's learning 7. Relate contextual ecological theories of learning to children's play. Ethics, CPC bc	1. Describe how whakapapa relates to te ao Māori ways of knowing, doing, and being. 2. Analyse the influences that shaped the development of *Te Whāriki* as a Te Tiriti based curriculum document. 3. Demonstrate respect for and increasing competence in te reo Māori including; mihimihi, kupu hou[1], reanga kōrero[2], whakataukī, karakia me ngā waiata in leading the teaching and learning within the ECE setting. 4. Demonstrate the role of tuakana, teina and ako in relation to ngā āhuatanga[3] Māori in action on noho marae and within ECE settings. 5. Explain your role as a co-learner and teacher of te reo Māori with reference to Māori theories of language acquisition. 6. Explain your role as a co-learner and teacher of tikanga Māori.	1. Describe the changing social, historical and political contexts that shape whānau in Aotearoa. 2. Relate ways that *Te Whāriki* can support whānau aspirations for their children. 3. Analyse the influences that shaped the development of *Te Whāriki* as an inclusive curriculum document. 4. Reflect on the significance of *Te Tiriti o Waitangi*, indigenous aspirations and the development of *Te Whāriki* for early childhood education in Aotearoa. 5. Relate the development of early childhood services to changes in broader social, historical, and political contexts. Reflect.	1. Illustrate how reflective practice influences your professional identity 2. Reflect on personal and professional identities and how these shape each other. 3. Relate the ways in which personal and professional identities influence teaching 4. Apply knowledge of legislative and regulatory documents to the roles and responsibilities of the early childhood teacher 5. Apply the concept 'the ethic of care' to development of professional relationships within the centre community 6. Reflect on and self-assess teaching practice against the *Graduating Teacher Standards* (NZTC, 2004) and *Tātaiako* (NZTC, 2011) in home centre and practicum setting Reflect x 2.

Appendix 9 cont …

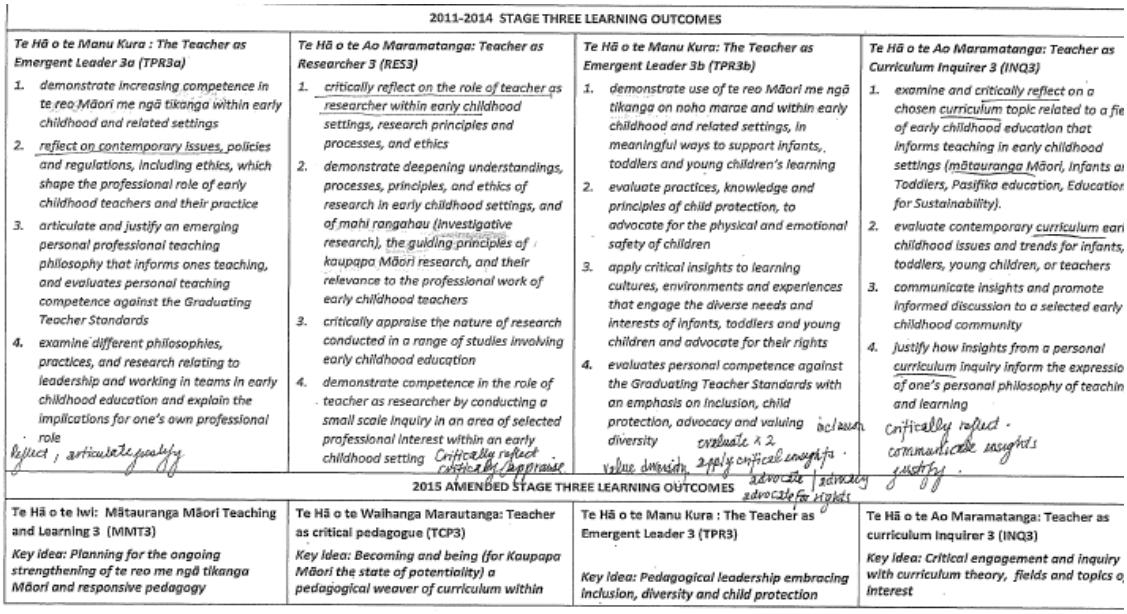


2011-2014 STAGE TWO LEARNING OUTCOMES

Te Hā o te Tamaiti: The Child 2 (CHD 2)	Te Hā o te Iwi: Mātauranga Māori Teaching and Learning 2 (MMT2)	Te Hā o te Ao Hurihuri: Contexts of Early Childhood Education 2 (ECE2)	Te Hā o te Kaiako: The Teacher as Professional 2 (TPR2)
• identify and explain how infants, toddlers and young children communicate their ideas through language, creative and expressive modes, symbol systems and technologies • apply understandings of infants', toddlers', and young children's engagement with literacies to plan for and provide holistic experiences and environments for learning and wellbeing • examine and demonstrate how infants, toddlers and young children's participation and competence is enhanced through holistic and sustainable approaches to curriculum that are consistent with the principles and strands of Te Whāriki • explain, understand and demonstrate key principles and practices of current assessment approaches and in particular the centrality of the child in these processes Holistic	• examine the holistic nature of Māori world views and teaching and learning theories, how they shape perceptions of ko au tenei, kohungahunga, tamariki and whānau, and their implications for teaching, learning and assessment in early childhood education • demonstrate increasing competence in te reo Māori within early childhood settings, apply second language acquisition practices which incorporate the development, implementation and evaluation of relevant teaching rauemi (resource) • integrate and extend understandings and application of tikanga and kawa in relationship with whānau, hapū, and iwi in early childhood settings • examine kaupapa Māori principles of mahi rangahau (research) to ensure teachers use culturally appropriate protocols and practices	• critically evaluate the contested nature of quality and its provision within early childhood education in Aotearoa/New Zealand • examine perceptions of the shifting professional status of early childhood teachers with reference to current global and local societal issues that impact on early childhood education in the 21st century • investigate the links between Te Whāriki and the New Zealand Curriculum, and how tamariki make meaning of their experiences as they transition and navigate quality early childhood settings • explore social justice, rights, and the politics of teachers' work Social justice Rights Critically evaluate	• identify and appraise characteristics and responsibilities of the professional teach • engage in collaborative self review • apply understanding of the theories of socio-cultural and Māori pedagogy in teaching infants, toddlers and young children • demonstrate teaching and guidance strategies that support and extend infan toddlers and young children's learning, well as interactions with families and whānau, and critically evaluate against Graduating Teacher Standards Appraise Critically evaluate

2015 AMENDED STAGE TWO LEARNING OUTCOMES

Te Hā o te Tamaiti: The Child 2 (CHD 2)	Te Hā o te Iwi: Mātauranga Māori Teaching and Learning 2 (MMT2)	Te Hā o te Ao Hurihuri: Contexts of early childhood education 2 (ECE2)	Te Hā o te Kaiako The Teacher as Professional 2 (TPR2)
Key idea: negotiating a culturally mediated Te Tiriti based curriculum	*Key ideas: application of te reo me ngā tikanga Māori, assessment drawing from a range of āhuatanga Māori concepts and*	*Key ideas: teachers as advocates for children's rights, social justice and quality ECE*	*Key ideas: Identifying as the ethical teac*



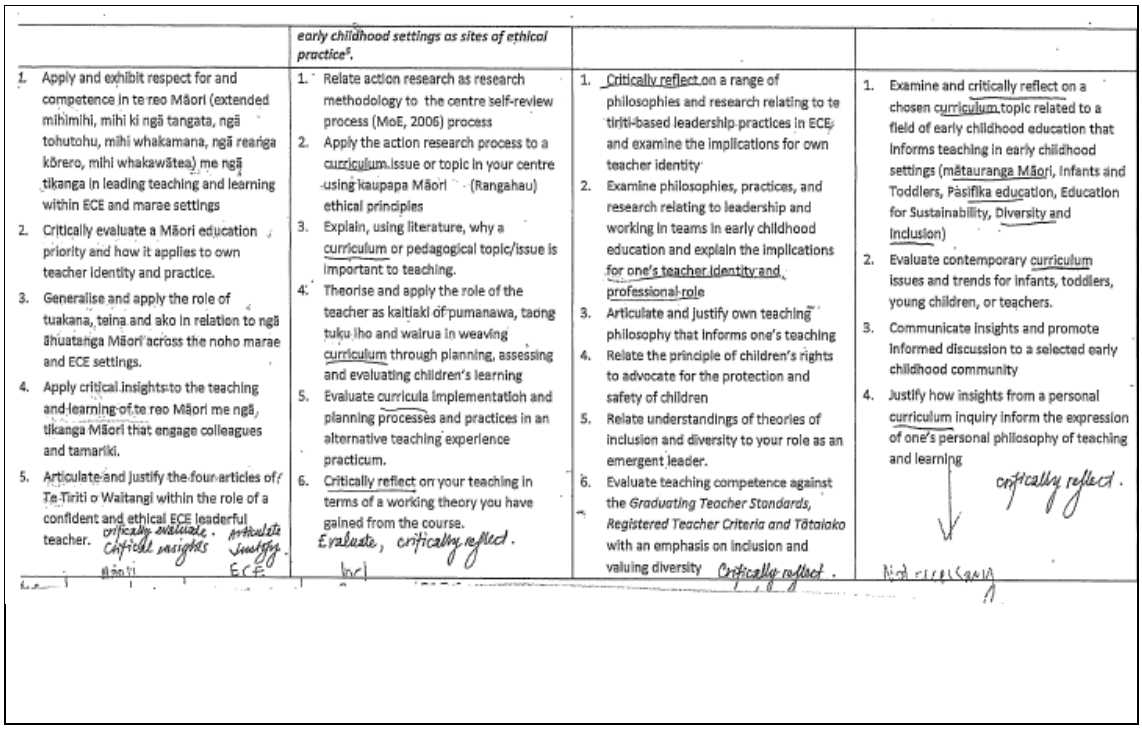
2011-2014 STAGE THREE LEARNING OUTCOMES

Te Hā o te Manu Kura : The Teacher as Emergent Leader 3a (TPR3a)	Te Hā o te Ao Maramatanga: Teacher as Researcher 3 (RES3)	Te Hā o te Manu Kura: The Teacher as Emergent Leader 3b (TPR3b)	Te Hā o te Ao Maramatanga: Teacher as Curriculum Inquirer 3 (INQ3)
1. demonstrate increasing competence in te reo Māori me ngā tikanga within early childhood and related settings 2. reflect on contemporary issues, policies and regulations, including ethics, which shape the professional role of early childhood teachers and their practice 3. articulate and justify an emerging personal professional teaching philosophy that informs ones teaching, and evaluates personal teaching competence against the Graduating Teacher Standards 4. examine different philosophies, practices, and research relating to leadership and working in teams in early childhood education and explain the implications for one's own professional role Reflect, articulate, justify	1. critically reflect on the role of teacher as researcher within early childhood settings, research principles and processes, and ethics 2. demonstrate deepening understandings, processes, principles, and ethics of research in early childhood settings, and of mahi rangahau (investigative research), the guiding principles of kaupapa Māori research, and their relevance to the professional work of early childhood teachers 3. critically appraise the nature of research conducted in a range of studies involving early childhood education 4. demonstrate competence in the role of teacher as researcher by conducting a small scale inquiry in an area of selected professional interest within an early childhood setting Critically reflect critically appraise	1. demonstrate use of te reo Māori me ngā tikanga on noho marae and within early childhood and related settings, in meaningful ways to support infants, toddlers and young children's learning 2. evaluate practices, knowledge and principles of child protection, to advocate for the physical and emotional safety of children 3. apply critical insights to learning cultures, environments and experiences that engage the diverse needs and interests of infants, toddlers and young children and advocate for their rights 4. evaluates personal competence against the Graduating Teacher Standards with an emphasis on inclusion, child protection, advocacy and valuing diversity inclusion evaluate x 2 value diversity apply critical insights advocate / advocacy advocate for rights	1. examine and critically reflect on a chosen curriculum topic related to a fie of early childhood education that informs teaching in early childhood settings (mātauranga Māori, Infants a Toddlers, Pasifika education, Educatio for Sustainability). 2. evaluate contemporary curriculum ear childhood issues and trends for infants, toddlers, young children, or teachers 3. communicate insights and promote informed discussion to a selected early childhood community 4. justify how insights from a personal curriculum inquiry inform the expressio of one's personal philosophy of teachin and learning critically reflect communicate insights justify

2015 AMENDED STAGE THREE LEARNING OUTCOMES

Te Hā o te Iwi: Mātauranga Māori Teaching and Learning 3 (MMT3)	Te Hā o te Waihanga Marautanga: Teacher as critical pedagogue (TCP3)	Te Hā o te Manu Kura : The Teacher as Emergent Leader 3 (TPR3)	Te Hā o te Ao Maramatanga: Teacher as curriculum inquirer 3 (INQ3)
Key idea: Planning for the ongoing strengthening of te reo me ngā tikanga Māori and responsive pedagogy	*Key idea: Becoming and being (for Kaupapa Māori the state of potentiality) a pedagogical weaver of curriculum within*	*Key idea: Pedagogical leadership embracing inclusion, diversity and child protection*	*Key idea: Critical engagement and inquiry with curriculum theory, fields and topics o interest*

Appendix 9 cont…



	early childhood settings as sites of ethical practice[5].		
1. Apply and exhibit respect for and competence in te reo Māori (extended mihimihi, mihi ki ngā tangata, ngā tohutohu, mihi whakamana, ngā rearea kōrero, mihi whakawātea) me ngā tikanga in leading teaching and learning within ECE and marae settings 2. Critically evaluate a Māori education priority and how it applies to own teacher identity and practice. 3. Generalise and apply the role of tuakana, teina and ako in relation to ngā āhuatanga Māori across the noho marae and ECE settings. 4. Apply critical insights to the teaching and learning of te reo Māori me ngā tikanga Māori that engage colleagues and tamariki. 5. Articulate and justify the four articles of Te Tiriti o Waitangi within the role of a confident and ethical ECE leaderful teacher. critically evaluate. articulate Critical insights Justify ECE	1. Relate action research as research methodology to the centre self-review process (MoE, 2006) process 2. Apply the action research process to a curriculum issue or topic in your centre using kaupapa Māori (Rangahau) ethical principles 3. Explain, using literature, why a curriculum or pedagogical topic/issue is important to teaching. 4. Theorise and apply the role of the teacher as kaitiaki of pumanawa, taonga tuku iho and wairua in weaving curriculum through planning, assessing and evaluating children's learning 5. Evaluate curricula implementation and planning processes and practices in an alternative teaching experience practicum. 6. Critically reflect on your teaching in terms of a working theory you have gained from the course. Evaluate, critically reflect.	1. Critically reflect on a range of philosophies and research relating to te tiriti-based leadership practices in ECE and examine the implications for own teacher identity 2. Examine philosophies, practices, and research relating to leadership and working in teams in early childhood education and explain the implications for one's teacher identity and professional role 3. Articulate and justify own teaching philosophy that informs one's teaching 4. Relate the principle of children's rights to advocate for the protection and safety of children 5. Relate understandings of theories of inclusion and diversity to your role as an emergent leader. 6. Evaluate teaching competence against the *Graduating Teacher Standards, Registered Teacher Criteria and Tātaiako* with an emphasis on inclusion and valuing diversity Critically reflect.	1. Examine and critically reflect on a chosen curriculum topic related to a field of early childhood education that informs teaching in early childhood settings (mātauranga Māori, Infants and Toddlers, Pāsifika education, Education for Sustainability, Diversity and Inclusion) 2. Evaluate contemporary curriculum issues and trends for infants, toddlers, young children, or teachers. 3. Communicate insights and promote informed discussion to a selected early childhood community 4. Justify how insights from a personal curriculum inquiry inform the expression of one's personal philosophy of teaching and learning critically reflect.

Appendix 10. Focus ITE Programme: Teaching Standards

Visiting Lecturer/Pouako Report

Teaching Standards

Please note: Under each standard is a list of possible indicators for demonstrating the standard. Students may demonstrate other indicators.

Professional Knowledge – Mōhiotanga Ngaio

Standard A. Reflects on teaching and learning • Shares their ideas about teaching with their colleagues • Shares own cultural identity, values and beliefs • Identifies strengths in their teaching • Reflects on their role and responsibility to support and enhance curriculum • Begins to develop an awareness of how theories impact on teaching and learning	**Standard B. Recognises Te Tiriti o Waitangi** • Is developing an awareness of the Te Tiriti o Waitangi • Understands, accepts and participates in the dual heritage of Aotearoa • Values, respects and supports all children as taonga
Standard C. Promotes healthy and safe environments • Scans the immediate environment to ensure the safety of infants, toddlers & young children • Identifies & reports potential risks & hazards • Participates in & articulates emergency procedures • Is aware of all adults in the environment • Developing an awareness of relevant tikanga Māori practices • Washes hands after nappy changing, toileting and nose wiping	**Standard D. Familiar with policies and regulations** • Knows where the policies are located • Follows the policies and procedures of the centre • Acts within accordance of the regulations at all times
Standard E. Engages in assessment for learning • Recognises the cultural values and beliefs of centre families • Notices children's interests and abilities • Responds to children's interests and abilities in meaningful ways • Follows and participates in assessment processes of the centre	**Standard F. Actively uses technology and resources across the curriculum** • Uses a range of resources to support children's learning and play • Uses a range of information technologies with children • Encourages the use of natural resources in careful ways • Promotes Māori resources with children e.g. weaving • Promotes resources with colleagues and children which reflect the culture of centre children and families

Professional Practice – Mahi Ngaio

Standard G. Implements tikanga Māori me te reo Māori • Developing confidence in te reo Māori making attempts to speak with correct pronunciation • Begins to include waiata • Begins to include tikanga Māori respectfully in the centre • Initiates greetings and fare-wells with staff and tamariki • Uses resources with tamariki, showing respect for Māori values • Promotes positive relationships with tangata whenua and tangata tiriti	**Standard H. Is sensitive to cultural diversities** • Acknowledges and respects diverse cultural values and priorities • Respectful of culturally diverse family structures • Observes appropriate cultural practices • Applies protocols of value to the centre community • Greets children in their first language
Standard I. Is responsive to transitions • Actively works to ensure respectful transitions for children • Follows centre transition policies • Uses transitions as learning opportunities • Begins to transition self in and out of learning and teaching experiences	**Standard J. Promotes inclusive practice** • Shows concern for the well-being and belonging of all children • Practice reflects and accepts difference • Welcomes and encourages children in the learning environment • Notices children on the perimeter of play and responds

Appendix 10 cont…

Standard K. Effectively engages in routines • Assists with centre routines • Abides by policy during routines • Uses routines as learning opportunities • Interacts sensitively with children during routines • Developing awareness of tikanga Māori in routines	**Standard L. Supportive of curriculum and responsive to play** • Developing awareness of *Te Whāriki* • Positions self in the play environment appropriately and equitably • Supports the play experiences of children across the curriculum and considers their play preferences • Engages in play with children when appropriate • Enters and exits play gently and sensitively • Includes cultural items as props
Standard M. Enriches children's thinking • Forming curricular interest areas • Committed to gaining subject content knowledge • Asks open-ended questions to promote discussion • Pitches language at a level appropriate to the child • Listens attentively to understand children's thinking • Responds positively and enthusiastically to children's ideas • Encourages a sense of enquiry	**Standard N. Guides children respectfully** • Uses positive and respectful language (child's first language) and body language when guiding children • Positions self at the child's level • Follows centre policy and regulatory documents on guiding children's behaviour • Seeks collegial support when necessary
Student self-assessment	

Areas of strength and future development: Standards K-N

Professional Values and Relationships – Uara Ngaio, Hononga Ngaio

Standard O. Builds relationships with children • Engages respectfully to build self-esteem • Warm gestures and expressions are used to build whanaungatanga • Listens openly to children showing āwhitanga • Responds with empathy to children's cues	**Standard P. Promotes collaborative group learning** • Initiates small group learning opportunities (up to 5 children) • Guides small groups of children to encourage social interaction • Ensures equitable opportunities for children in small groups • Encourages all children's dialogue
Standard Q. Builds relationships with parents/ whānau • Welcomes and farewells parents warmly in their first language as appropriate • Communicates with parents respectfully • Demonstrates respect for the parents' role as primary caregiver • Is available and accessible to parents	**Standard R. Works as a team member** • Works collaboratively with staff/whānau • Listens to the different perspectives of team members • Regularly consults with Liaison Teacher or Associate Teacher • Attends staff meetings as per centre requirements

Appendix 11. Focus ITE Programme: Teaching Dispositions

Professional Dispositions - Stages One, Two and Three

These dispositions will be assessed over your three year programme of study with Te Tari Puna Ora o Aotearoa and are connected to the Dispositional Themes in the Conceptual Schema. Professional dispositions must be demonstrated consistently during teaching and during teaching practice assessment. In Stage One, 7/9 dispositions are required to be evident on each visit; in Stage Two, 8/9 dispositions on each visit and in Stage Three, 9/9 dispositions. The indicators listed below each disposition help Lecturers/Pouako and Associate Teachers to assess this aspect of your teaching practice. They are possible indicators of demonstrating the disposition; you may demonstrate other indicators.

N.B. Dispositions must be seen in your teaching assessments at least once across the stage one academic year, twice across stage two and at every visit across stage three.

Disposition 1. Whakawhanaungatanga
Is empathetic and compassionate to others

- Warm, loving and caring
- Patient and kind
- Concern and sensitivity for others wellbeing
- Nurturing of children's spirits
- Active listener and responder

Disposition 2. Whakahihiko hinengaro
Is enthusiastic and uses initiative

- Vital and energetic
- Creative and imaginative
- Willing to participate
- Generates and inspires a love of learning
- Passionate about teaching
- Punctual and Professionally responsible
- Makes contributions to all aspects of the centre
- Assumes a leadership role where appropriate
- Responds flexibly to spontaneous events

Disposition 3. Whakawhanaungatanga
Is inclusive and works collaboratively

- Respectful of Te Tiriti o Waitangi
- Communicates in English and Māori
- Supports tikanga Māori
- Shares ideas and resources
- Works with a team spirit and is a team player
- Values the contributions of others
- Builds reciprocal relationships
- Endorses centre policies and procedures

Disposition 4. Whakahihiko hinengaro
Is curious, playful and creative

- Comes up with original ideas of value
- Keen on solving problems/ finding solutions
- Engages in joyful play with children
- A sense of humour is evident during play
- Enjoys children's questions

Disposition 5. Te tuakiri ō te tangata
Is reflective and responsive

- Open to further learning and understanding
- Seeks and accepts feedback
- Works to strengthen their practice
- Questions and seeks solutions
- Reflects and applies curriculum knowledge
- Reflects and applies theoretical knowledge
- Responsive to enhancing curricular experiences for children

Disposition 6. Tū māia
Acts ethically and advocates for social justice

- Maintains confidentiality
- Honest and fair
- Uses respectful and professional language
- Demonstrates integrity in their interactions
- Works within the early childhood regulations
- Makes wise decisions
- Speaks out
- Offers alternative solutions
- Aware of children's rights

Disposition 7. Te oho mauri
Is inquiring and critically aware

- Open and non-judgmental
- Listens respectfully
- Questions in a professional manner
- Seeks out new knowledge and understandings
- Alert to teaching encounters
- Is a clear articulator

Disposition 8. Te puāwaitanga ō te tangata
Is transformative

- Is willing to be changed
- Aware of own assumptions
- Is willing to influence others' thinking
- Influences changes in policy and practice
- Aware of children's potential
- Realises and fulfils own potential

Disposition 9. Whakawhanaungatanga
Is relationally connected to people, places and things

- Transitions between the dual cultural heritages represented in Te Tiriti o Waitangi
- Cares for the environment and people
- Values and cares for self and others
- Is reciprocal and responsive

Appendix 12. Focus Organisation Web Information

We are a bicultural organisation, practicing tikanga and embedding te reo Māori into our daily mahi

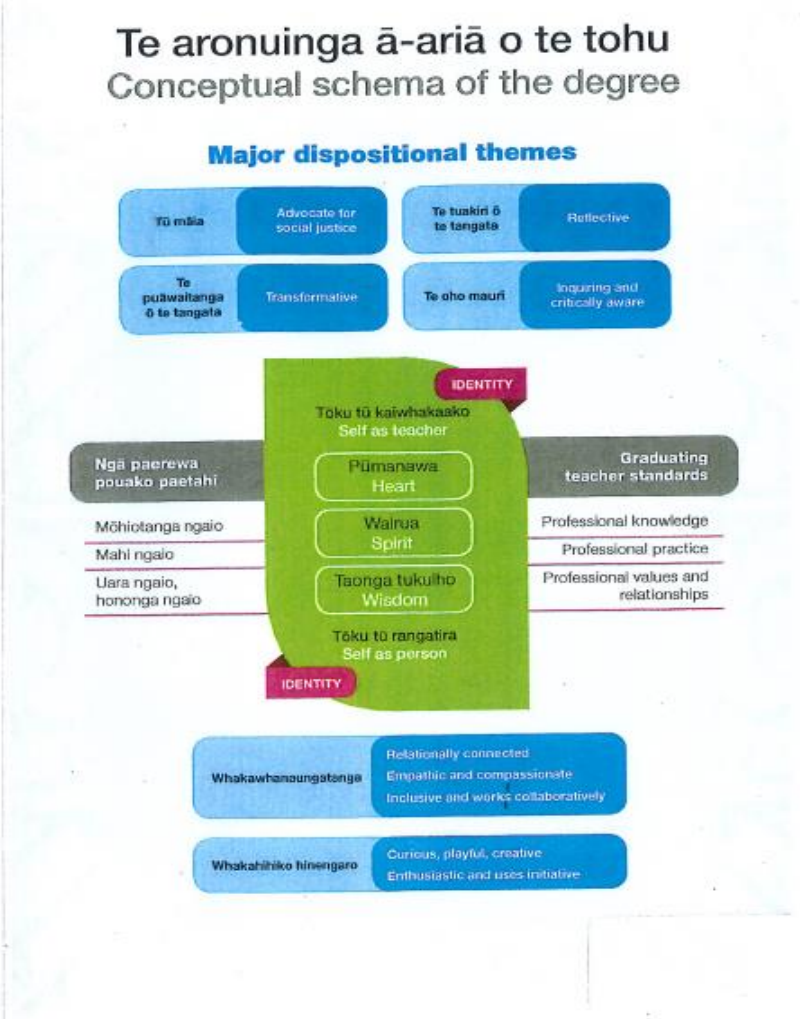
We have adopted an innovative way of working that enhances and celebrates the importance and uniqueness of New Zealand's bicultural heritage.

Māori concepts and tikanga are woven throughout our programmes and are combined with the best in international ECE research and practice.

Māori teaching staff lead the delivery of the bicultural components of our programmes. Each teaching base has kaumātua and kuia who advise on protocol and enhance the understanding of te ao Māori. Teaching bases reflect the particular kawa of their region and undertake practices in accordance with mana whenua.

The governance of is supported by a National Kaumātua and Kaiwhakahaere, and positions are reserved for Māori membership.

Appendix 13. Focus ITE Degree: Conceptual Schema



The Professional Dispositions and Teaching Standards within this *Student Teaching Report* are linked to the conceptual schema and the *Graduating Teaching Standards* of the New Zealand Teachers Council. They affirm our obligations as teaching professionals to *Te Tiriti o Waitangi*/The Treaty of Waitangi and encompass the attributes of identity which are centralised within this programme – the heart, spirit and wisdom of the person (you).